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ESOTERIC STUDIES.

FIFTH SERIES.

THE  
SACRED NAMES OF GOD

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"I am certain the world will wonder I should make use of Scripture to establish Physiologie, but I would have them know that all secrets, physicall and spirituall, all the close connections of that mysterious Kisse of God and Nature are clearly and punctually discovered there."

*Anima Magica Abscondita.*

T. VAUGHAN in *Magical Writings.*

(Trans. A. E. Waite.)



## The Sacred Names of God.

### GOD.

AFTER we have studied the works of the Philosophers, after we have sat at the feet of the greatest intellects of the day, we are forced to confess that their teachings are mere words, unless we have been led by them to that Reality which is beyond all words.

We live and move and have our being in an environment which is built up of words. We read words, we speak words, we revel in a feast of words. Hearing these words or reading them we find that they bear a superficial or literal meaning which is the same for all who read or listen superficially. According, however, as we look beneath the surface, and according to temperament and evolutionary development, so, when seeking, we find a deeper meaning, and are thus enabled to place upon the words a construction infinitely greater and more comprehensive in its nature than that of the superficial man.

For this is the purpose of words—to strike certain chords that from within the hearers answering echoing notes may resound as the intelligence lights up with interest when realising the real meaning behind the masks called words. Words of power, words of deep meaning, are intended to have this attractive force, drawing forth from us our own innate knowledge, educating us, and making manifest the Divine Harmony latent within all.

If, however, in hearing or reading words, we halt and stumble in trying to realise their outer value, we shall surely lose the meaning of *the thought* which is veiled by the word.

Whilst many of us, whether religionists or scientists, would agree, could we together reach the realm of Pure Reason, yet when we venture upon the attempt to express pure thought through the medium of a very imperfect brain-consciousness, using unevolved language, we fail to come to an agreement. In thus endeavouring to express our thoughts, we strive to make conceptions into facts, and attempt to fix pure reason into grooves, as it were, forgetting that thought is free. In expressing ourselves, moreover, with the brain consciousness as medium, we must perforce use words which themselves are controlled

by a grammar far from perfect, for it is no more evolved than we ourselves, being still in the transition stage. Thus it is that we so often appear to differ, for in truth it is chiefly an appearance, and we become, as we are now in this age, involved in an almost inextricable maze of confusion, or Babel. This, in one sense, is the inner meaning of the confusion of tongues said to have taken place at the building of the Tower of Babel. Just such another tower are we attempting to build with our words and terms, for Babel means confusion.

It is, of course, because of the essential nature of the growing separated intelligence of man, because of its inherent feeling of separateness and opposition, because of the contradictoriness of this evolving mind, that we are thus limited and confused when we endeavour to express ourselves in words. But it is the work of the higher evolving man who understands and recognises the reason of this limitation, to rise superior to it by eliminating its cause and purifying the mind by making it a clear and unobstructed channel.

So, therefore, as we enter upon our study in an endeavour to blend the two opposing forces of Religion and Science, it behoves us carefully to define our terms and words, that they may become symbols and guides

and not stumbling blocks in the way of humanity. We ought not to be ruled by the words we use nor allow them to limit our thought more than is absolutely necessary.

When reading and hearing words we have to consider firstly their true and original meaning as seen in the root, secondly the original application of the word, *i.e.*, what it was understood to signify, thirdly its modern and generally accepted meaning and the application of the same which may often differ radically from the root meaning itself. But we do not need to dwell too long upon the literal meaning for all our philology will not guarantee to us the real conception which is ever beyond the fact, beyond speech, "beyond the reach of eye and hand."

At the beginning, therefore, of such a study as the Names of the Deity, we have firstly to ask ourselves a question which is seldom asked by those who take their religious doctrines on faith alone, *viz.*, what do we *mean* by God? This question gives rise to many, for we quickly come to realise that there are many meanings which may all be conveyed by one word. So we have to ask ourselves what we mean *by the word itself which we use as a term to denote our idea* before we can answer the question relating

to that Idea. What then do we mean to convey when we use this word God?

"Do you believe in God?" asks the heckler of a lecturer. This question may seem easy of answer to some, but on due consideration it will be seen to be one of the most difficult of all. The great point to be considered is what is usually meant by those who use this word. Discussing this point we generally find that the inquirer hardly knows what he means, so eaten up is he with the ideas *which he has read* but not thought out for himself. Each man unfortunately makes God in his own image. Some think of God as a gigantic man with the same ideas, probably (on a higher scale) as man himself, except only that *He is Good*. That is the old view of an Anthropomorphical God which is, however, rapidly dying out. Others there are who do not care to accept an Anthropomorphical God, but yet accept a Personal (and therefore limited) God. If there is a Personal God at all it must be a Personality which is so very wide and all-embracing as to be infinitely above the ordinary conception of personality.

In studying Natural Philosophy, in seeking to understand and explain the Purpose of Life, we have to remember to keep clearly in our minds the Ideas we hold,

endeavouring, as it were, to find channels, or words, which shall act without obstructing. We turn now to study the Idea rather than the word.

In offering a conception of the Universe, and the Idea behind the word "God," we have to show that the main differences of the Religionist and Scientist are through careless expressions, misused and unexplained words, which soon lose the meaning held by their author, and give rise to the misunderstanding that everywhere is rife.

We may make appeal, therefore, under the circumstances, to the opposing schools of thought, asking them quietly and calmly to sit down and adjust their differences, and the following views of the Universe are therefore offered as a mediatory base for reconciliation.

The Religionist speaks of God and His wondrous Universe, the Scientist speaks of Motion and Matter. Some say that there is naught but Matter, whilst others declare that All is Spirit, and some even deny matter entirely. No one tells us aught, however, of the Ultimate, but each continues to use words which it may be he understands, but which mislead his hearers and bring about Babel.

It must, of course, be confessed that very little knowledge of the Ultimate, or Abso-

lute, can be obtained and clearly expressed by a finite mind. Yet that little has to be so expressed as to lead us onwards toward a higher knowledge.

What, then, does the religionist mean when he talks daily and hourly of God, when he talks of That Ineffable Measureless as if he knew it Intimately as a Person? We have to take it for granted that he has a meaning related to the word, but can he, does he, explain his conception of the Cause when using this symbol called by the name "God"?

On the other hand, what does the Scientist mean when using such words as Force, Modes of Motion, Matter, etc.? He explains these words with other words, and these again are more difficult than the words they are intended to explain. Does he tell us what is matter, what is force? No, he talks of them, but never comes in contact with their inner nature, for he studies only effects.

If only we can bring about a clear understanding between these two camps, then they will become one, and Science and Religion will be indeed reconciled. That, however, can only be done by offering an explanation of their own terms, and if this be accepted, then will the reconciliation become an accomplished fact.

But alas! many "flying realms and folios" have been written to explain these words on the one hand and the other, many thousands of commentaries, for instance, have been written in an endeavour to explain the Holy Scriptures, and yet no man knows their full meaning to this day.

Now if we look out upon, and ponder upon, the Universe, and all that is visible and invisible—the Absolute All, and consider That Whole from a religious point of view, we should probably formulate our conception thus:

The whole universe is the work of God, the Manifested thought of God. His Life everywhere ensouls that Universe which He has created. He ever was, is, and will be.

This, we venture to say, is the Western Religionist's thought set down in words, but as complementary to it there should be added the Eastern idea which runs somewhat as follows:

The One Life, the Self, was never born, it never dies, and will never cease to be. The One is the Supreme Purusha (Spirit), and It throws forth Its shadow which is as a veil of *substance* (*mulaprakriti*) over the face of the Supreme. By that veil He is known, by that substance He is cognised. Purusha is realised through the changes ever con-

tinuing in Prakriti, and both are One, the unnameable THAT or Spirit-Matter.

This, of course, is no special quotation from any particular scripture, but a general presentment, an outline of the philosophical belief of the East.

The Scientist, the modern Western product, is certainly of great use in tending to balance the religious, and preventing the metaphysical speculator and dreamer from becoming lost in his dreams. Yet nevertheless, the Scientist himself requires just as much balancing on his part. Whereas, the devotee, thinking too much of the Unseen, is liable to neglect the Seen, so, in like manner, the Scientist, applying himself to the Seen, analysing, dissecting and tabulating, is liable to forget the Cause of all that to which he is so blindly devoted. The religious man may err in studying Universals, and forgetting particulars and the Scientist by paying too much attention to particulars, may never know the Universal. He leaves out of his calculations any idea of a definite directive Intelligence, for he deals only with that which he knows, *viz.*, the Objective (Matter). Some, however, even whilst studying the Objective, have come to realise a Power, as it were, behind the throne, seeing everywhere or realising rather, that there is some Inner

Life, may we not name it Spirit, working ever through matter—a subjective working beyond the objective veil. It is impossible for the Scientist to deny this Life, Force, Motion or Spirit, and he has perforce to include it in his conception of Matter, and hence arises his idea of Duality, to the opposites of which he gives "scientific" terms smiling at the words used by religionists.

This, then, generally is the basis upon which the "practical" man builds. To this Duality he gives the name Matter and inherent Force, Matter and Motion. In Matter he sees "the promise and potency of all life." The religionist, however, calls this Duality God and His Universe, Spirit and Matter. Spirit is the Cause of all. In Spirit is the "promise and potency" of matter. Now what do all these *words* mean?

Let us see if we cannot discover a common ground between the two. Let us see if there is any fundamental and absolute difference between the two schools of thought, or if, as has been said, it is in very truth a mere question of misused or misunderstood words. The religionist means by the word God an Active Illimitable All Wise and Loving Intelligence, All Powerful and Supreme. He causes motion to

bring forth a Universe brooding over the waters of Space. We may say that Motion is a part of His being, an attribute of God. He is said to have created the Universe. We are asked "from what?" The answer must be that in His mighty Consciousness is the Power of becoming, of sending forth into manifestation that which is part of Himself, and which he wills to Create. This Creation is more correctly to be called emanation, the sending forth and objectivising that which is within His own Subjective Self. The Universe, therefore, before being created, was part of Himself, and becomes His objectivised Idea or the world of form which *exists*, that is, comes away from, or appears as separate from (*ex*), that which sends it forth. Hence, we have the manifested worlds, the visible Universe directly ensouled by the Spirit of God, ensouled by Life, Motion, or Activity. All this is, however, with reference to the God manifest, the God who causes creation. But we have to consider what is THAT in which He works, what is THAT in which He makes Himself manifest.

In truth, every man makes God in his own image generally thinking from below upwards, from the smaller to the greater, instead of trying to realise the greater and thus know the lesser. To the Seer, in his

innermost, there is neither time nor space, and therefore no size, the infinitesimally great being one with the infinitesimally small. Our sense of size is always relative. We use a telescope for distant images to magnify them, and a microscope for those things which are near, but both *appear* large when viewed through other "eyes" than our own. The point for us to consider then is whether there is a change in the object viewed or if it is all a question of relativity. If the latter, then surely size is the great illusion of manifestation. But as we are manifesting together we have to use words which express the illusions around us, and talk of them to each other, and therefore, although within ourselves we know all things to be relative, yet, perforce, as we ourselves are but illusions, as regards the outer form, though knowing our SELF as the One Reality, so, in observing the forms around us, we know them also for the illusions they are. Yet again, as there are times when we are lost in the great illusion and think that we ourselves are our bodies and minds, so also are there times when we consider all forms around us as Absolute rather than relative, and thus become lost in the illusions of time and space, size and general environment. These things, however, are difficult of expression, indeed, we

may feel sure that the continual *realisation* of the unreality of appearances comes only with Initiation when the Lost Word is found.

The qabalistic, occult, or Theosophical conception of Deity is extremely elaborate and very difficult of comprehension to the man who hears of it for the first time, though nevertheless simple to the student. It is comparatively easy to speak of this doctrine, but difficult to grasp it in its entirety. Meditation is, however, the surest road to thorough comprehension of this and all other cosmic ideas.

There is, then, One Absolute Incognizable Essence, not *a* Being, but the essence of all being—Be-ness, as Madame Blavatsky has called It. The Ever-Unknowable Being absolutely beyond all finite existences and causes can hardly be spoken of in physical language, for not only are there no words which will convey even a slight idea of THAT, but the finite mind cannot comprehend THAT which is above and beyond all finite things. All that has ever been written and said regarding the Absolute is as naught, for we learn little from such writings and speeches, except that we can never know the Incognizable. Yet must explanation after explanation be offered as a stimulus to the inner man.

If we look around, above and beneath us, we realise that all is God. Letting the mind go out into Space, to the Planets, to the Sun, and to the Moon, beyond the Milky Way,—what do we find? Infinity! Myriads of globes, worlds, stars, universes and, beyond them, containing them, Space illimitable, boundless, fathomless, beyond the grasp and conception of the greatest and most erudite brain of earth.

What does it all mean? What is this Infinite Space in which innumerable universes are continually appearing and disappearing like great marbles in a Cosmic Playground?

The answer comes booming across the great spaces of the Infinite: Space is the highest "attribute," the nearest realisation we can obtain, of the All God *Parabrahman*, *Jehovah*. In a word, all *this* is THAT, the Unnameable, the Ever-Incomprehensible Eternal Query "WHO," called in our modern, halting language, God — the Absolute All. Space is the attribute of "the Father whom no man hath seen," but Who is declared and realised through His Son, the Manifested God and His Universe. Within THAT Absolute is ever welling up a fount of Life, Light and Love, called *Adonai*, the Lord, or *Ishvara*. In the Eternal Bosom of Space, of Father-Mother

or Spirit-Matter, the dual aspects of Space, is ever a Great Potentiality of becoming, of making an appearance as of many, of manifestation. This is caused by the second attribute of the Absolute All—Motion, the Great Breath which is ever forthgoing and returning, as it were, welling up from the Centre to the Circumference and withdrawing thence to its Source.

It is a difficult subject for the finite mind to grasp which can far easier understand an object, and so it is necessary to present the conception over and over again ever with new phrases, for that which will appeal to one mind may leave no impression on another. The simplest words may probably make the deepest impression, and, as has already been said, the Master's words are ever simple. Let us, then, remember His methods whilst echoing His teachings, and endeavour to present them in simple form.

In order, in this manner, to attain to some realisation of God, the Absolute All, the All-Inclusive One Reality, Whose "attribute" is Space, let us allow the imagination free play. Let us suppose that our bodies have disappeared. What now remains? The Theosophist tells us that after the death of the body, there still remains the astral form, and that even when this disintegrates,

the Ego, clothed in matter far finer than that which forms the astral "body," still persists as an entity. But let us suppose, for the sake of the explanation to follow, that even these finer vestures, these "coats of skin," disappeared (*i.e.*, were resolved into primordial substance). Then, if there were no matter surrounding the Ego, there would be no possibility of manifestation *as an Individual*, for the Ego, or Individuality, is not so real as some imagine who dare not transcend the idea of separateness. The Individuality, the Ego, is merely a *focus* formed by certain vestures, or coverings of matter, through which the Divine Spark manifests. Let us try to realise what would remain if these vestures, which enable an Individuality to become and manifest itself, were to dissolve and disappear. The answer seems simple when we say that only the Divine Spark would remain. *But what is the Divine Spark?* What is that which draws together matter, and functioning through it, is called an Ego, or Individual? To call it a Divine Spark in the Great Flame is merely to use words in explanation which themselves require infinitely more explanation. We may also say that if all matter disappears, then *nothing* is left save the Monad, the Individual Self. But the Monad is only a Centre of Consciousness, a

name given in an endeavour to express the inexpressible. For all life is One, and within that One are many soul centres, within that One is a great potentiality which permits the appearance *as of many*. So, therefore, in order to help towards a realisation of this Supreme Secret Mystery, we may well speak of this One Life as the Great Flame, and of the parts, the soul centres, as Sparks. But all these are words, and we are told not to "measure with words the Immeasurable."

We are still, moreover, no nearer to the answer, for if only the Monad remains when our bodies disappear and no matter exists and nothing is manifested, we have returned in a vicious circle to the place from which we set forth.

Yet, despite the mystery, we shall gradually evolve within ourselves an answer to and an understanding of the problem.

Continuing these ideas, let us once more suppose that not only all our bodies have disappeared, but that all the planetary bodies have been destroyed, and that no trace of them remains. All the worlds have vanished, all the stars have gone, and all the inhabitants are destroyed and resolved into the One Life, and nothing remains.

This in turn became Parabrahman, the Supreme Brahman, whereas, Brahma is the "Personal" God, the manifestation through which the Power of the Unseen shines.

This Absolute Space, this All Embracing Causeless Cause, is a Trinity. And now, probably, the Agnostic would exclaim that after leading him into realms of pure reason, we have descended to stand side by side with the Church to preach their dogmas. This, in a measure, is true, but whereas the priests preach dogmas, it is the duty of the occult student both to preach and EXPLAIN. He stands side by side with the priest, and ever upholds the Church, even whilst offering explanations of the realities behind all dogmas, for there are few fundamental dogmas which are not based upon truth. The occult student loves the religions more, loves Christianity more, because he knows their purpose. He does not reject the dogmas, but explains them. He does not preach a religion to which all must subscribe, but recognises the One Life pervading them all, and knows the necessity for different forms and ceremonies, and welcomes every religion, every faith, and everything that is for the upliftment of human kind. And so he stands shoulder to shoulder with his brother priests even whilst pointing out to them the dangers in

which they stand in preaching dogmas whilst not realising their meaning.

So, therefore, we as occult students need to realise the full meaning of the Holy Trinity, and know it in its cosmic, rather than in its terrestrial or personal sense.

The Absolute All is, then, a Trinity, as is every Unity. This needs but little explanation for if within the Absolute All, if within Space, a Universe appears, brought forth or created, and moving in perfect regularity, then there must be within Space the hidden substance from which it is created. Moreover, if we have a creation there must be THAT which causes it, there must, at least, be a Reason for it. Again, motion is not created, for there is nothing of which to create it, the very idea being beyond conception. We have therefore, THREE UNCREATED "Attributes" of THAT which symbolises itself to our minds as Space, *viz.*, Cause or Spirit, Noumenal Substance, the Root or essence of Matter, and Eternal Motion. This is the fundamental Trinity by which all trinities are measured, this is God in the highest, truest and fundamental sense, which being named, all things are named, for THAT is the ALL, and all is THAT.

THAT ever *persists* whilst the ap-

pearances which arise, the Universes and globes, merely *exist*.

If we can become clear as to our acceptance of the meaning of the words "existing" and "persisting" we shall realise the purpose of Life. *Existence* means simply a condition which is out of (*ex*) or away from the Absolute All. Persistence is that which *Is through* and beyond (Per) all time and space. When the Universe disappears on the "day of Judgment," it melts away into a state of flux, which is invisible to the human eye but yet ever *persists*, even though it has finished *existing*. Ever within this great Ocean of Substance, invisible to human eyes, must be necessarily a certain Power of Becoming, that attribute of God which causes this Substance, which *persists*, to come forth and become visible and manifest, to make itself known as a Universe, and *ex-ist*.

This truly is the Purpose of Life. We *exist*, or come away from the One All (the Father's mansion), and are, as it were, in a far country, existing but yet lacking some higher realisation of the All. Then, after ages, we tire, like the prodigal son, of just *existing* and yearn to return to the Father's House. Having realised the emptiness of passing things, and in this way having built up a strong centre of *self-consciousness*,

we seek and find the Path of Return, the hard and narrow way, "narrow as the edge of a razor," which takes us back to the Father's House where we are well received and have the fatted calf placed before us, the calf being a symbol of the Greater Christ-Consciousness which ever dwells with the Father, or "sitteth on the right hand of the Father." Thus we learn to appreciate and *know* That All-Consciousness in Its fullness, and enjoy the resulting Bliss of Paradise and return to incarnate on earth to help our fellow pilgrims who are, as yet, just blindly groping for the Way, the Truth and the Light.

This then is the Purpose of Life. We *ex-ist*, or view ourselves and the Universe as parts, *out of*, or away from the Whole, that thereby, from the different lessons of contrast, the so-called "Pairs of Opposites," we may learn to realise and appreciate our own Absolute *per-sistence* and *know* that we all, *though appearing as many*, are yet Unity, that the SELF is the ALL, and we are THAT, that God's Life is everywhere and in everything, and we are THAT. Existence is a mere sign post on the Way to the ALL, the Father's Mansion.

Let us take these ideas, as it were, on a higher spiral and try to understand the Universe after having realised the Purpose

of Human Life. If indeed, we *understand* Man we shall KNOW GOD and all His works, for He, truly, understands and *substands* Man and to know one is to realise the other.

The Universe, then, as we have seen, is not produced from nothing, but emanated, or brought forth, from a persisting Root. Thus we learn of the One Great Illusion, the First Pair of Opposites—*Persistence* and *Existence*. That which ex-ists or appears apart from, or as a shadow of, the Reality, is but a veil over the Face of God, the Burning Bush, or Focus for the Light of God, for no man can see God face to face. This veil of Substance hides, whilst yet it makes known, That Everlasting Persistence which is the Causeless Cause of All—God the Absolute. He or THAT, transcends both Spirit and Matter, for THAT gives rise to both. This shadow is sent forth and gives rise to existence which is manifestation, or God's Day, and then again the shadow is withdrawn and all is one. This is God's Night, when Spirit and Matter are blended. Yet, nevertheless, even in the night of non-manifestation all things are potentially persisting as possibilities in the Thought or Mind of God, in the Matrix of Substance which is everywhere throughout Space, which is Space

itself, the Cosmic Mother. Existence is caused by the Dynamic *Intelligent* Force of God, which polarises and causes the One Substance to *appear* as a Duality called Spirit and Matter, or Life and Form, Subject and Object. When, however, that Force is arrested, or when the impulse has, as it were, finished its course, then the Universe sinks into dissolution and rest, and Spirit and Matter are interblended as One. Being One, therefore, *they no longer appear* as Subject and Object, and, therefore, no existence is possible.

Truly to the inner eye of the Seer there are no opposites, nor is there duality except as a great illusion from which we learn by contact to realise the One Inner Self which is in us all.

Spirit is simply *that aspect of the One All* which appears as Cogniser, whilst Matter is this same One All but appears as that part which is cognisable. These "two" are One Unity, polarised by the Great Illusion of Existence.

All these ideas are offered as independant thoughts, not culled from books or "authorities," and yet it is pleasing having written the above, to open "just by chance" the first volume of H. P. Blavatsky's ever-enduring work, *The Secret Doctrine*, wherein on p. 340 (3rd Ed.), she states :

“Divine Thought cannot be defined, nor can its meaning be explained except by the numberless manifestations of Cosmic Substance, in which the former is *sensed* spiritually by those who can do so. To say this after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all.”

In very truth there is nothing to say, no words by which to describe the ever-indescribable THAT. Yet the task of description has to be attempted, for by so doing we develop that matter in which mentality functions, and prepare it for the use of those who will follow us in a later period, *and also at the same time* we build ourselves up as self-conscious and reasoning beings, Centres of Light in an Ocean of Light.

The Self, or Divine Thought, cannot be defined, but yet we can offer symbols, or sound “words of power,” which shall serve to lead our hearers or readers to their own innate knowledge, to the Inner Chamber of King Sol-Aum-On’s Temple.

To return, however, to the problem of the One becoming Many, of the Unseen becoming the Seen. It has already been stated that the One is Unity though

appearing *as* a Duality. The same idea is hidden in H. P. Blavatsky's words, for she places "The One becomes Two" in inverted commas, shewing us her idea that it is only a symbolical suggestion.

"When the 'One becomes Two,' it may then be referred to as Spirit *and* Matter," she remarks, shewing clearly that this duality is, indeed, merely a name. "It *may* be referred to *as* Spirit and Matter," gives us the key at once, and explains that the All merely appears as Two though yet one. The appearance is only an illusion which must be transcended thoroughly ere the Initiate can be born. When transcended, even only in part, then the whole Purpose of Life is seen, and that Purpose indeed is a Joyous Sport. These words, however, are halting expressions for the Great Game of Life, but, as yet, language is at the half way stage, and we have no perfect vehicles, or words, through which our ideas may be focussed as has already been pointed out. We cannot fix these Great Cosmic Realities, we can only develop ourselves and focus our centres through endeavouring to obtain, however dimly, some glimpse of their true Inwardness. We cannot give names to the Illimitable which shall express It once and for all, as H. P. Blavatsky says, "to speak of Cosmic Ideation—save in its *phenomenal*

aspect—is like trying to bottle up primordial Chaos, or to put a printed label on Eternity." (*S.D. I.*, 352.)



## AL OR EL, AND AL.H.

The study of the Old Testament is an extremely difficult one to those who only read the translations which have been given us by "authority." Many thousands of commentaries have been written supposedly explanatory of the literally translated text, but each commentator has only his own *opinion* to offer, which is either based upon a literal interpretation of a *literal original*, or is a vague suggestion as to what he thinks the text ought to mean. Indeed Clergymen themselves have been heard to complain of all these commentaries, which mean so little but say so much.

Now, even in the original, the Old Testament, or at least that part of it called Genesis, is a symbolical writing, more mystery than history, indeed, it is said that Genesis is not even a description of the creation of our earth, but a formula for creation generally. By analogy, of course, it is a history of our own creation, but it is equally the history of those which preceded our own and those creative acts which will assuredly follow in due time, if time there is in THAT which transcends temporal things.

If, therefore, the original writings are symbolical, then there will be many meanings hidden in the symbols used even though they are set down literally and read as a history. They who have followed the course of this study from the beginning will remember that, according to the Qabalist all the words of scripture have in the original to be read in four main ways. There is the simple literal method of reading, which is the same for all, the superficial outer meaning. Studying more deeply, the student receives a hint as to a hidden meaning, and then as his intuition grows he comes in touch with the real ideas hidden behind the words, and finally learns to read the words as hieroglyphs and see their sound-pictures in the *Æther* of Space or "Akâshic records." Thus he comes into contact with the original formula upon which the words of scripture were built.

If, therefore, the original scriptures are merely literal descriptions of great cosmic mysteries, and if they have to be understood in their deepest symbolical sense, it will be realised that if only the literal Hebrew is translated, we shall have not only an imperfect translation, but a *literal translation of a symbolical original*. Hence all the difficulties of students who argue and

discuss and secede from their faiths, because of a difference of opinion concerning a *translated* text. Even when the clergy study the originals they receive no help, for they are still studying appearances, and as they themselves have said, often end with agnosticism and disbelief because there is no scientific foundation for their religion.

To be truly religious, *i.e.* to bind the finite to the Infinite, Religion must be scientific, must be based on knowledge and be capable of a logical and reasonable demonstration. Science, in like manner, if it is to be real and useful Science, must be based upon Religion, based upon a knowledge of Cosmic as well as human things. The religion of the future, indeed, will be no mere sanctimonious belief, but a comprehensive and scientific realisation of the Universe.

Not only are these difficulties of the scriptures to be transcended by those who teach us, *i.e.*, the Clergy, but there are other difficulties almost insuperable. So many words in our scriptures are left untranslated, so many different words are translated *with the same English word* which is to say the least curious. This brings us to our study of the Sacred Names of God.

There are many different Hebrew words

in Genesis said to represent God and all these are translated "God," sometimes being varied by the word "Lord." There must be some variation of meaning in the original, otherwise the writers would not have used so many words where one would have been sufficient.

In the first chapter of Genesis we read "In the beginning 'God' created the Heaven and the Earth." The word which is translated God is the famous word Alhim or Elohim, as it is sometimes, though incorrectly written, for in the original it is A, L, H, I, M or אלהים.

This name *Alhim* occurs in the first verse of Genesis and is quoted in nearly every verse until the end of the chapter, and also in the three first verses of Chapter 2. Suddenly, in this same chapter, after the "Seventh Day" has been blessed by *Alhim*, in verse 4, Jehovah—*Alhim* or אלהים added to אלהים appears. These two words are translated "Lord God," but no explanation is given although it is well known, even to the orthodox, that *Jehovah* does not mean "Lord" whatever else the word may be said to mean. In Chapter 3, when the "Serpent" appears, it is said that he "was more subtle than any beast which Jehovah—*Alhim* had made." He says to Eve that the ALHIM had forbidden the fruit of the

tree, and here again it is to be observed that ALHIM appears alone and Jehovah has nothing to do with the command. Later, the dual name is used again, but in chapter 4 the word Jehovah or IHVH, appears alone, and is translated Lord, and henceforth is generally used throughout Genesis except in places where the word ALHIM is retained. In other places the so-called singular form of the word is used, *viz.*, AL, and in others the word ALUH or Alau-hei or ALH. The word ADNI, literally Lord or Ruler, is also used and said by Gesenius to be "used exclusively of God," though he quotes it also as being addressed to a ruler as ADUN. The word AChD, usually translated as One, is also used to describe the One-ness of the Deity, and hence is a name of God, and as such will be explained in these pages as also will be the word Amen or AMN. Many other names are applied as adjectives descriptive of some attribute of the Deity, but those mentioned are the names usually translated God or Lord.

Certainly there is no definite knowledge amongst the orthodox as to the meaning of these names, for in one place we read that Adni means Lord, and in another that Jehovah means Lord. In one chapter we have the word Alhim translated God, even though said to be written as a noun with a

feminine plural, and in another Jehovah is called God.

It is quite easily realisable that all these names cannot all mean exactly the same, and even though translated God there must be shades of meaning to the different words otherwise they would never have grown in the Hebrew language.

If we are to study the meaning of these names we have first to agree as to our conception of Deity. This has already been set forth. In order however to understand the meaning of the word Al or El we must know something of creation. Let us therefore consider what occurs when a solar system is to be created, and thus understand the meaning of this name of God.

Within the Absolute All, of which an attempted explanation was offered in the last chapter, a creation arises, and worlds are produced and exist. Of this production we ought also to attempt to glean some knowledge, however hazy, however remote from the realisation which will eventually come to us.

The literal translation of the first verse of Genesis reads, "In the beginning God created the Heavens and the Earth," but this creation to which reference is made is not a creation *ex nihilo*, from nothing,

but a production or emanation, a bringing forth from an absolute or unmanifested state, into a manifested and cognisable condition, a production by power and Intelligence of a Universe, from a Substance already persisting.

Now it is a curious fact that the letter Beth is the very first letter of the Bible in the word BRASHITH, usually translated "in the beginning." If we are asked what sort of a beginning can there be in the Illimitable All which is "without beginning and without end," we find an answer in the fact that Beth represents the House or Matrix which was before all things were brought forth, the Cosmic Substance in which the Power of God and His Creative Elohim was working. Beth is truly the House of God, the Cosmic *Māre*, or Mother of the Universe, for Substance is called symbolically "Mother," whilst the vivifying, fructifying Life is known as "Father." In Egypt the Two were known as brother and sister, or Isis and Osiris, who produced the Universe called Horus. Hence probably the idea of marriage between brother and sister in the Royal Houses of Egypt. Such, then, is the symbol Beth.

It is said in the wonderful Qabalistic work called the Zohar (1.3a), that when God came forth to create a Universe, all

the letters presented themselves for the honour of being first used. He, however, it is said, rejected them all, and selected Beth, with which to begin creation. "Therefore" says the Rabbi, "Beth is the first letter of Genesis, the first letter of the Bible."

This allegory, doubtless, was perfectly clear to the wise Rabbis of old, but no explanation is offered in the Zohar of these ultra-mystic allusions. The allegory, however, is now perfectly clear, for if we realise that Beth represents part of the very Being of God, that which serves Him as a vesture, in which He functions, then we shall understand why the letter is said to have been chosen to commence the Biblical account of Creation, for it is a symbol of That Substance which is co-eternal with the Father. It is, indeed, the Isis or Mother of all the worlds, *Māre* the Cosmic Sea of Matter, Eve or HVH (Eve, in Hebrew, is written HVH but done into English as EVE !) the "Mother of all living." This is, of course, the cosmic view of the symbol EVE or HVH. Adam, cosmically viewed, is the Father of the worlds, the Yod or Manifestor. These two are Yod-HVH, or YHVH, the word Jehovah as written in the Hebrew. Yod is the fecundating Point and HVH is the Matrix or Circle.

This, then, is the "beginning" to which we refer. *Brasheth*, the first word in our Bible ("in the beginning") is composed from the words RASH and BETH meaning literally the Inner Power of the House or a head in a house, a point in a circle, or Yod in HVH (Jehovah).

Within this Cosmic Substance the Life of the Unseen Father wells up, and is, as it were, focussed at a certain point, as Al or El, governed by the illusion of time and space. As the Zohar expresses it, "the Supreme Point projected a light so limpid, so transparent, and so subtle that it penetrated everywhere. Around the point was formed a "Palace" which served Him as a "vesture" (1.20a). This is the creation period, when the life of God comes forth, or wells up, in three ways, as a Trinity. For there can be no creation without the Will to create, the Wisdom, or Love to contrive and sustain the work and the Dynamic Intelligent Force, or Activity, to send forth and make manifest that which has been willed and created in Idea. This is the simplest explanation of the Trinity viewed cosmically, though, of course, It has Its earthly reflection like all symbols.

The Absolute *Illimitable Infinite* All does not create *of Itself*, nor is It a God. Will, thought and action are necessarily powers

of a finite being. Therefore there arises within the All, as has been said, a focussing Centre or "Word made manifest (flesh)." This Centre is God, the Architect of the System, and he works, as said, in three ways, with His Will to Create or produce, His Wisdom to contrive and sustain, and His Creative Activity to send forth His Ideas into manifestation. He Himself does not build, but sends forth His Manu, or Thought, and the Elohim, the Seven Spirits around the Throne, as They are called, then direct the work as Master Builders and the Hierarchies, or Creative Orders, do Their will in turn.

All this is expressed in a few words by H. P. Blavatsky (*S.D.* I., 378), who says that "The *immutably* Infinite, and the *Absolutely* Boundless, can neither will, think, or act. To do this it has to become Finite, and *it* does so by its Ray penetrating into the Mundane Egg, or Infinite Space, and emanating from it as a Finite God."

Exactly how, when and where, the Hebrew language grew and under precisely what conditions, it is not possible to say with any definite authority. But this we can know—that it is a god-given tongue, *i.e.* it is mantric, its word being built up primarily with the intention of expressing

their deeper meaning in the sound of their letters.

We notice this in many words, but especially so in the word AL (or El), which is always translated *God* and understood by Jews as relating to a Personal Deity. Now, we need not deny that the word means God, but we want to understand something more than this: we seek to know why the name AL should have been used to describe the Deity. In its essential meaning the word conveys the idea of Power and potentiality (A) combined with an uplifting and outspreading force (L). Lamed, or L, represents, according to Fabre D'Olivet, the wing of a bird and all that is implied in that symbol, strength and power of expansion, extension and upliftment, etc.

Therefore, when conjoined, these two meanings may well represent the Logos, or God made manifest, or Power (Will) and Wisdom (the uplifting power), the God who voluntarily circumscribes Himself, "the Lamb slain from the beginning of the world."

Now, the letter A represents the potential power of becoming, and hence is correctly symbolised by the Circle with central point  $\odot$ , the disc of the Egyptians. The letter L, representing the wing of a bird, gives us

again the complement of the circle, and thus we have the winged disc of Egypt, its meaning now being clear to all, *viz.* Power and Wisdom, or on a lower plane, Atma and Buddhi.

Mention of the disc of the Egyptians reminds of the fact that all the occult doctrines were known to the teachers of the past who taught the religious dogmas to the people. To the superficial modern translator, RA, the Egyptian "Sun God," is merely the Sun itself, but to the esotericist, Ra, as the Sun, is a symbol of the manifested God, the Logos or Ruler of the Solar system. The Sun is, as it were, His focussing centre through which His life is poured, His heart, as the Solar system may be said to be His body.

It is interesting to compare the Egyptian doctrines with the Hebrew. Ra is equivalent to El or AL,H and both represent the manifested Trinity or Logos. Amen—Ra is the same but with the name of the Unseen added, for Amen is equivalent to the God "WHO" called MI in Hebrew. Amen—Ra, therefore, is the collective Power which produces a solar system. In the same way when the word MI, which represents the Unseen, is added to the word AL,H, then we have a word—ALHIM—which represents the collective Power

which evolves a Solar system, the word being usually written Elohim. All this however requires further explanation so it will be fitting that we return to the study of the word AL.

This word, although translated as, and used to represent God, is only the *root* of the word ALH, which is also translated God. It is curious to note the difference in the two words. In the first we have Power and Wisdom, but in the next we have added the symbol of Life and Being, manifestation or Activity, without which nothing can be made. The three represent, then, the Powers which, though One, appear as three, and come forth to produce a Universe,—the Will, Wisdom and Activity (Creativeness) of Theosophists, or Father (Will or Power), Mother (Wisdom or plasticity, the uplifting, exalting faculty, the sheltering Wing), and the Son, without which, or Whom, nothing was made.

This is but one explanation of these three symbols which, when conjoined *as a word*, are translated God, but when understood as letters tell us something of the God to whom they refer, showing that the word does not represent the Absolute One-all, but only Its manifestation, the Logos or Ruler of a Solar System and His three aspects.

## THE ELOHIM.

There are many curious expressions in the wonderful Book of Splendour, the *Zohar*, in which the different qabalistic doctrines are hidden. The expressions are, however, seldom explained, but left to be understood by the student.

Thus we read in Book I., par. 1b, that "The word Elohim (ALHIM) did not exist before ALH came forth (was created)." Again we read in paragraph 2a, that "ALH added to Mi (the Innermost) forms Elohim." Still no explanation is forthcoming, and the student is left to understand, as best he may, or pass on. Since these wonderful writings were given to the world, much has been revealed, and indeed almost all of the mysterious qabalistic doctrines are now set forth by Theosophists and others in the simplest language, for the secrets of one age are the scientific and accepted doctrines of a later epoch.

These two lines contain for those who realise their full meaning the same teaching as is hidden in the mystic phrase "In the beginning was the Word (the Logos) and the Word was with God, and the Word was God."

"This secret word was before the Holy One, blessed be He." Thus, once more in the *Zohar*, a hint is given which is repeated in the New Testament: "In the beginning was the word." Pauly, in his translation of the *Zohar*, evidently missed the full significance of these words, for he adds a few of his own "to make sense," saying, "this word, *enclosing a secret*, was pronounced before the Holy One"; but this, of course, is not absolute sense to an occult student.

It is interesting to read the introductory words of Pauly's posthumous work, *Le Zohar*. "Les passage en italiques sont les mots juges nécessaire par le traducteur, pour . . . faciliter l'intelligence du texte" (Introduction par Lefuma Giraud). Unfortunately, however, the words more often veil an understanding than facilitate it. (*Zohar* I., 1b.)

The true meaning is, however, simple, and refers to the stage before the Logos came forth from the Absolute.

We have already considered the life of the Unseen Father welling up and making Itself manifest as the Logos under the name of AL, and ALH, or Will, Wisdom, and Activity. These three are the Powers of the Manifested Logos. He, before He willed to create, *was with God*, and being

unmanifest, was indeed God. He was unknown, and yet had the power of making himself manifest as the word *or vibration* which causes "creation." This is the true meaning of the phrase and of the word Logos, the Sound or Word, the Vibration which comes forth to create, as hidden in the words so often repeated in Genesis, "And God said."

Now this manifestation wells up within the Absolute All, the name ALH symbolising to us the Powers of the Manifested God. The name ALHIM expresses even more than this, for it shows us that conjoined with or working through the Logos, ALH, is the power of the Unseen MI, and thus the Son declares the Father, the worlds declare the hidden glory of God, for only through the appearance can we realise THAT which is beyond all appearances.

As expressed by the Qabalists,—before manifestation there was no distinction between the Essence (the Principle), and the Logos (the Word), it is only after "creation" that we commence to distinguish between them. (*Zohar I, 30a.*)

Or as differently expressed, "The One begetteth one and doth reflect upon itself its own brightness." So, according to Vaughan, says Trismegistus. Vaughan wrote in the middle ages when explanation

was dangerous, therefore he said: "I leave this to the Almighty God as His own essentiall, central mystery." And although it is truly a mystery, yet may we hope to obtain a deeply intellectual, although not absolute, meaning of its nature and purport.

This word MI, meaning WHO, is formed from the symbol of Substance governing the symbol of manifestation. But in order to show that manifestation has set in, the letters are reversed as IM, and added to the symbols representing the Logos A, L and H and thus we have the word ALH-IM or Elohim, representing the Three manifested Powers of the Logos with the Life of the Unseen pervading Them. In this word the MI is reversed, for now manifestation (I) is the governor and substance (M) is ruled by it. It will be noticed that these Hebrew symbols are to be read both as separate hieroglyphs, each with its own meaning and also as words when conjoined. Thus this word MI means literally WHO but it is used to express the Absolute because its symbols or letters M and I represent Plastic Substance and the Power of Manifesting, and are fitting symbols therefore which may help us to realise something of the Absolute All.

Hidden in this combination of symbols is, then, a teaching which is fundamental.

It may be expressed in various ways, but as there are so many minds and types, so must there be many explanations. Let us therefore study this word Alhim grammatically, for hitherto we have only considered the meanings of the letters and their sounds.

The word ALHIM is the supposed plural of אלה, AL, or אלה, ALH. Gesenius gives no derivation of the word, merely translating it "God." Scot (key to the Hebrew Pentateuch 1826) says that "many bring this word אלה from an Arabic word 'to stare' or 'worship' whilst others see it as אלה to swear or curse." Ainsworth calls it "Almighty powers" from אלה, one who exerts power, one who interposes. It is important to note that at least one scholar, *i.e.*, Bythner, declares that the etymology of the word is uncertain, for, as we have seen, it is no word, singular, plural, feminine or masculine, but merely a collection of five wonderful symbols. "There is no verbal root for it in Hebrew" confesses Bythner "unless" he adds, "it may come from the Arabic Alla or Aliha. It is written as a plural," says this writer "to express God's consummate majesty and singular glory" which, after all, is an explanation merely adding to the student's bewilderment.

Let us, however, for a moment accept

these five symbols A, L, H, I, M, as a word, Alhim, and seek the root meaning following the method of the philologist.

If we look up any Hebrew manual or lexicon we shall find that the root of this word is AL, or ALH, and that the ending IM is a feminine plural. But if we seek the literal meaning of ALH, then we find that it means simply and literally "These," *i.e.*, the objective.\* The word MI which is reversed when added to the word ALH means literally WHO, *i.e.*, the subjective. These meanings, strange and curious though they may appear, yet give us a key to the mystery which has already been explained. The word ALH which was said to represent the Three Powers coming forth to cause the manifestation of a Solar System meaning literally *These*, shows that it refers to the manifested or objectivised God, and that added to, and pouring through, this Logos, is the Power of the Unseen MI or WHO. In this word, then, Subjective and Objective are combined. In other words we may say that when a Solar System is to be produced the Unmanifested Father (Mi) sends forth a part of Himself, the Logos (or ALH), and shining through Him

\* It will, of course, be noticed by the scholars that this word is differently "pointed" in Hebrew.

is declared by Him, for the Son declares the Father whom "no man hath seen at any time."

May we not logically assume, knowing the aptitude of the Qabalists for playing upon words in order to hide and yet express a meaning, that the word Alhim, apparently a feminine plural, was formed in a certain qabalistic manner, and used to represent the Seven Powers Who cause creation.

Thus the word AL, we may suppose, was always the name of God. By a play upon words, seeing that the Logos or manifested God is in a sense objective, the teachers added the letter H to the word which as a symbol means life, being, or activity. ALH, as a word, means literally "these." "Who are 'These?'" we may imagine the teachers asking their pupils. "The Three are These, the Manifestation of the Supreme, and These are Alh, and Alh is These." The word MI meaning WHO was then added, but reversed for reasons already stated, and thus the word ALHIM arose *apparently a feminine plural*, but actually representing that period or condition when the Logos appears to bring forth the worlds, and when the Power of the Unseen works through this Great Focus. Then ALH, objective, and MI, the subjective, being joined, the *result* appears—the Seven Elohim or

ALHIM who do the bidding of the Great Architect of the Universe.

That all these are no vague ideas will readily be acknowledged by students of the Zohar. All that has been herein attempted is to make clear the qabalistic doctrines. Thus in the Zohar, although no explanation is offered, we read that the phrase "Who has created These" has a deep meaning. Now this phrase is taken from Isaiah 40—26, the verse in the authorised version reading as follows:—"Lift up your eyes on high and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth."

We learn from the *Zohar* with reference to this phrase (I., 2a), that the Absolute willed to manifest and created "These" (Alh), and added His own Power by giving His Name (MI) to His manifestation *Alh*, forming by the relation the Alhim or Elohim. It is said that the Elohim did not exist until "Who" had created "These," or in other words until the Son or Logos had come forth to declare the Father, the Son by whom all things were made. These two names, we are told, are inseparable, and it is "thanks to this mystery that the world exists." When the

disciples of the Rabbi Shimeon ben Yochai heard this teaching from his lips, evidently finding in it an infinitude of knowledge, they cast themselves at his feet exclaiming, "If we had come into the world but to hear these words it would have been sufficient."

The verse as translated above is a blind and in the original, if the explanation already given be remembered, is quite different. Here, in the authorised version it is a question "Who hath created these?" and the word *things* is interpolated to "make sense." In the original we read a *statement* that MI, the Unseen Query, hath caused to come forth Alh, (the Logos the manifested Three). We may then freely translate this verse as follows:

"Exalt your spiritual perception and realise that the Unseen (Who) hath caused the manifestation of His Powers (These)" (that the Subjective is beyond the Objective, though the two are yet one).

There is a further explanation necessary with regard to this "creation" or "coming forth by day," but such explanation must be deferred until a later chapter under the heading "Adonai."

## ACHAD OR UNITY.

The word, אֶחָד (AChD) means *One* or *unity*, also *the first*, from אֶחָד (YChD) to unite, according to Scot's Key, (1826), but this is not a sufficient definition, even though it be exoterically correct as is that of Bythner who says that it is from אֶחָד *he united in one*. Fabre d'Olivet's derivation is by far the most reasonable, for he declares it to be the word ChD with the Potential sign Aleph added, ChD meaning Apex or Summit, that is to say the blending of diversity as a unity, hence AChd means infinitely more than the mere *One* as it is usually translated. Achod is One, but it includes "manyness" within itself, and hence the true meaning of the word is "Division held in check" (or Unity). D is the sign of Division, Ch the sign of Effort and A is the symbol of God or Potentiality, the power of becoming.

In studying the composition of this word אֶחָד (AChD), which means One, or Unity, we find in it a teaching deeper than that which we ordinarily get from the prayer for Unity, the Shemang. "Hear, O Israel, Adonai (Yah), our God is Achad" is the

correct rendering of the first line, but usually this is carelessly translated as: "Hear, O Israel, the Lord our God, the Lord is one God."

The main tenet of orthodox Judaism is a belief in the One God, who is perhaps thought by some to be a God, but comprehended by those who know the inner significance of the word Achad as an all-embracing Unity, that *God-Essence* which is everywhere like Krishna, and is worshipped by all men, "though they know it not." Truly THAT is Unity, for IT is Achad, the One including within Itself all aspects of that Unity.

Using the method of Gematria, let us analyse this word. The letter **א** (A) is numerically one, whilst **ח** (Ch) equals eight and **ד** (D) four, making in all, thirteen. God is then One and Thirteen according to this teaching, which relates esoterically to the Ten emanating from the Absolute Three.

We have clearly considered that all life is One, that all is God, though the One manifests in many ways and in various aspects, and that this One Life, the Absolute Itself, is not *existence*, but that through, by, and in which *existence* and *manifestation* become possible, *i.e.*, *Persistence*. It cannot be described by any metaphor.

Whether we call it the Ayin Suph, the Boundless Space, the Absolute, the All or NO-THING, we are no nearer comprehending the Absolute Itself, for the finite mind can never grasp Infinity.

As absolute All, It cannot create, because no materials are in *existence*. It has therefore to become, to make Itself manifest, to polarise Itself, as it were, and this polarisation gives us the *idea* of the One becoming Two. From these Two, the Mother and Father, arises the Son.

Here, then, we have the highest metaphysical conception of the Trinity, anthropomorphised and degraded to the purely physical plane in the orthodox Christian Church.

All the Powers of Nature arise from this becoming, for the One manifesting in this way shows forth Three attributes, and though some call these attributes a Trinity, yet is this Trinity One: "Three in One and One in Three."

Before "creation" can be understood, this "becoming two," this polarisation, must be considered, for if there is to be a Subject there must also be an Object in manifestation, if there is to be a Thinker, or Cogniser, there must likewise be the thought, or the Cognised. Thus we have the Thinker and the Thought, but this is

not philosophically complete without that which links the two, hence we speak of the Phenomenon or the Son, the result of the interaction of the Two. This, as has been pointed out, is the first and purely metaphysical idea of the Trinity in Unity, that is, of God.\*

This metaphysical idea of the Trinity, or All-Potentiality in the One Unmanifest, has been well explained from a scientific point of view by the late Dr. Anna Kingsford in *The Perfect Way*. She says:

"That which subsists before the beginning of things, is necessarily the potentiality of things. This necessarily is homogenous. As the substance of things, and pervaded by Life, it is Living Substance; and being homogeneous, it is One. But, consisting of Life and Substance, it is Twain. . . . Subsistence and Existence, these are the two terms which denote respectively God in God's Self and God in Creation."†

We see, then, that God manifests Himself primarily in three ways: as Energy, Substance, and the result which is the Phenomenal World and its Entities. In

\* For further details see the author's *Studies in the Secret Doctrine*.

† *Ibid*, p. 53.

interaction, these Three further manifest as Seven, and these in turn manifest as Twelve, making together with the One Himself the sacred number Thirteen, that is אֶחָד (AChD).

A reference to Jeremiah (LI., 15) will show that this idea of a trinity of power in manifestation was known to the Hebrews, for there it is said: "he brought the earth into manifestation by (כח, Kh, Ch) Power, established the Universe by (חכמָה, Ch, Ch, M, H) Wisdom, and stretched out the heavens by (בְּנָה, BNH) Intelligence," Comprehension.

We may surely see here a reference to this metaphysical idea of trinity in unity. If Christians accept this teaching with regard to the Trinity, they are within the bounds of reason, but when they attempt to anthropomorphise it and profane it, we are not helped but only hindered, unless, indeed, it be spoken of philosophically, as "the Lamb slain from the beginning" of manifestation.

There are two points of interest in a qabalistic study of these three aspects of God. Christians and Theosophists often use the term "Logos" (Word) when speaking of God, as has been shewn. Reversing this symbol כח, Koiach, or Power, we obtain חכ, Chiach, which means "the

organ of speech," from which comes the "Word." Further, in בָנָה (BNH), the "feminine" principle, we find the Son, for reversed it reads בָנָה (BHN), literally "the Son." (The ה, of course, being ommissible).

Having thus endeavoured to explain the qabalistic teachings with regard to God without the use of the technical or mystifying words found in qabalistic writings, we will now continue to examine the word אֶחָד (AChD).

"God is Love," say the Christians, and we pass it by without realising to the full the truth of the statement. If we knew, however, that its source, like that of most Christian teachings, is purely qabalistic, we should perhaps take more than a passing interest in it. Achad, as we have seen, is numerically 13 and refers to God. Achad is also Love, for the word אֶחָד (AHBH) means Love, and has the same numerical value as Achad, which is Unity.\*

Seeing that God is All, it is not blasphemous to accept the eastern teaching that we are all Sons of God, that we are in essence parts of God. He lives in us as we in Him, and it is therefore our duty to endeavour by right living to attain to a

\* The author has once more to express his indebtedness to his qabalistic teacher, Elias Gewürz, for much of the teaching in this chapter.

realisation of our oneness with Him. This is the real meaning of the Immanence of God.

In the East and in the West, wherever the true teachings filter through, the Science of Yoga is taught, that Science which definitely shows its students the way in which union may be attained, for Yoga means Union, or *At-one-ment*. Transliteration of the Sanskrit word Yoga gives us יג (YG), which, punctuated, is Yoga, and this is indeed a symbol of Unity, of Achad, of God, for its numerical value is exactly the same as יג, *viz.*, thirteen! This is but one of the many correspondences between the two "Holy" languages, the Hebrew and Sanskrit.

If we put down the values 10 and 3 as letters thus יג (YoGa) we have a word not recognised in Hebrew but well known as the Sanskrit term for Union from which comes our word Yoke. Although this root is not found in the orthodox Hebrew lexicons it is nevertheless not entirely ignored for Fabre D'Olivet gives it and says that it represents "the result of a long continued action."

No man, it is said, can see God and live, for only God can know God, only by the Self can the Self be known. Therefore the science of Yoga teaches the man to kill, or rather control, the lower self, for when its

nature is transmuted then the disciple becomes pure in heart and "sees" God, sees Him as the Self, in all and through all, sees Him by the Light of the Self within his own heart.

Further, the Hebrew word YHGH means *he will meditate* and through *meditation* the Yogi attains to Union with God, or with the Self. The Hebrew says God is Achad in his Shemang, or prayer of unity, so that the relation between the Sanskrit and Hebrew, although denied in many quarters is here quite apparent.

In re-examining the word, we find that by limitation, division and the subjugation of the lower self we attain to Unity. The **א** is the symbol of the Higher Self which has to be found to be realised, even when connected with the **ת** (D), the sign of division, and this can only be done by effort and the subjugation of the lower man is shown by the letter **ח** (Ch).\* Achad means Unity, because when the consciousness of the Higher Self is reached all sense of separateness is subjugated and transcended. In another sense we may say that when the idea of separateness is given up, the Higher Self is able to take control more effectively

\* For an explanation of the meaning of the Hebrew letters according to their sound see the author's *Music of the Spheres*.

and Unity is attained. The sign of effort and subjugation **נ** (Ch), it will be noticed, is between the symbol of the Higher Self and that of division or separateness. To meditate for a few moments upon this word Achad along the lines laid down will be of assistance to the reader. For the word is full of power, a veritable Mantram.

It is interesting to note the meaning of the Chaldaic root of the word, which is **חַד** (ChD) as already given. Besides the meaning "One" or Unity, it refers also to anything that is sharp, one-pointed or definite, to the Apex of all. Reversed, it reads **הַד** (DCh) and means *to go forth\* to become* (many), which gives the key to the explanation of the One becoming Many, for Achad is One and Many. The word **חַד**, ChD also applies to the Science of Yoga in its meaning "one-pointed," for the disciple who desires to attain to Unity has to make this his especial qualification, since he cannot attain to Achad without becoming one-pointed and definite. In other words, he has to transcend the "pairs of opposites," or contrasts of life, and see them, as it were, from the Apex of the triangle as one, instead of from below as opposites. Then

\* DCh is Dag or Tag, the *going forth* of the Sun or Son, or in plain English, *the Day*.

the man may well say: "I and my Father are One," for at the Apex **ח** (Chod), the Self is all in all, and the Self symbolised by **נ** being added to **ח** gives Achad, **חָדָה**. Moreover, in Hebrew, "my Father" is **בָּבִי** (AVI), numerically 13, the same value as Unity or **חָדָה**.

From God we come, and unto God shall we return. This is the teaching, not only of the Qabalah, but of many ancient and modern schools of thought. And when it is said that the Soul, the Ego, comes from and returns to God, it does not mean that anything is lost, but that the human consciousness expands and embraces the Cosmic, or God-consciousness. The dew-drop does not slip into the ocean, as Sir Edwin Arnold has it, rather should we agree that the Ocean is realised by the drop, if such a simile be permitted. As each atom of the human body is in reality a separate life, or even an entity, so are we all atoms in the "body" of God, which is the Universe. We are primarily soul-centres in the Infinite Bosom of the One, some more and some less evolved, from past evolutionary periods of manifestation, but, whether on earth or in "heaven," Individuality is never lost. It was, is, and ever shall be, as far as our finite minds can comprehend it. There is, it is true, something above and beyond individuality as we

know it, yet the true soul-centre, the Individual, is eternally an indivisible consciousness even though it be the greatest illusion of all manifestation. It is, even whilst it is not, and it is not, even whilst it is, for in truth the individuality is but a focussing centre for the Hidden Light, the Amen of Egypt, the Achad of the Hebrews.

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## ADONAI OR ADNI.

Adni or אָדוֹנִי is the word used, even to this day, by the Hebrews as a "substituted word" for the Sacred Name IHVH, mis-called Jehovah. Of this mention will be made in a later chapter. If we would obtain the Master Key to the meaning of the word then an analysis will help us. The letter A represents causative and potential Power, the Inner Self of anything, the Divine Spark, whilst D is a symbol of differentiation and division which leads to Unity. The letter N is the symbol of the individualised creation or being, and the I, or Yod, represents manifestation.

It does not need very much intuition, then, to realise that the word Adonai represents the Individual, the Self of Man, or the SELF manifesting as the Logos. This is the "Lord," the Inner Ruler, called by the Greeks, Monas, and by Theosophists, Monad, and applied to the Inner Ruler of Man, the Spark in the Divine Flame. There are, of course, many aspects to a symbol, and therefore, once we have realised its meaning we can apply it in many ways, *once we know the formula we can adapt it to*

our requirements. Hence, if this word ADNI represents an individualised portion of the All-SELF, *i.e.*, an Entity or Individual, it may be applied and used with reference to the God latent in Man, or the Logos, the "Personal" or "Individual" God of the Solar System.

In these different ways the word has been applied in our scriptures, but unfortunately no explanation was given by the translators, if, indeed, they knew it, as to when the word was intended to mean God in His Universe, and when it was related to the Self of Man, the potential God in his smaller Universe or Aura.

The word Adni will be further explained under the title "Jehovah" when the reason of its substitution will be given, but in this chapter it will be sufficient to attempt some explanation of the Inner Self, the Individual Monad or Spark in the Divine Flame. This explanation has already partly been given in the pages of the *Occult Review*, but it is necessary to enlarge upon the idea and further elucidate it.

It is interesting to note in the light of the explanation to be given that Adonai represents the "individualised" God, whether as Man or as the Logos, that this word is used in Isaiah to denote the Lord

Christ, the Individualised Perfect Man. In Chapter 49, various "names of God" are used. Thus in the first verse we find the word *ALH* translated "God," whilst later the word IHVH or Jehovah is used and translated Lord. When in verse 3 mention is made of the voice in the wilderness which says, "Prepare ye the way of the Lord," it is IHVH or Jehovah which is used in the original and *translated* Lord, but when in verse 10 the coming is spoken of then curiously enough the words **ADNI** IHVH or Adonai Jehovah are used together, meaning "the declarer of the SELF," but translated the "Lord God." In a previous verse this word IHVH, now called "God," was translated Lord. All this will enable the reader to realise the value of our "authorised version." More important, however, is it to notice that whereas the Hebrews in their prayers substitute the word Adonai for Jehovah, here in this verse the two names are used *together*, for the Coming of the Christ is spoken of, He who is the Individualised Perfected Adonai, or smaller self, merged in IHVH, the All, the SELF. This will be better understood when the reader has read the chapter on Jehovah.

There are certain conceptions in occultism which can never be mentioned, certain

secrets which may not, nay cannot, be stated in words. At the same time there are occult truths which, when apprehended and to some extent realised outside the brain consciousness, may be intellectually stated and taught to all who can answer to the power of vibration which expresses them. But all this is only an intellectual presentation of Divine Lore. The true realisation of the Secrets of Nature is not possible, save to the Initiate who cannot, however, tell them.

This is applicable especially to the great question of Individuality. The ordinary man demands the comforting assurance that his Individuality persists. Even the beginner in occultism, understanding somewhat of the mask or personality through which he, as an Ego, functions, yet abhors the idea of a possible loss of his own inner separated self. He knows that the smaller self has eventually to be merged in the One Life, in the Greater Self, but yet feels in some inexplicable manner that the Ego persists.

And so it is given as a task to our teachers and guides to help us to realise our own individuality, and therefore in order to teach us they assert the persistence of the Monad and the Individuality.

This, indeed, is one of the greatest

problems, one which has ever remained unsolved, except in those realms where only Thought is real and speech unknown and unnecessary, *i.e.*, in the Depths of the Silence. There has been so much talk of coming from God and returning to God that the mind becomes somewhat bewildered, not liking to let go its hold on the feeling of Individuality, whilst yet dimly sensing the truth that all life is but the expression of the One, all forms the vehicles for that expression, and that even the feeling of the separated Self is *an illusion created for a purpose*.

Is there, then, no real Individuality? Are we but parts of God, atoms in the body of God, as it were? If so, then, God Himself is an Individual, for the Logos or manifested Ruler of a Solar System is not the Absolute All. If God is an Individual, then, what is *That* in which *He* has His Being?

The mind which is finite cannot grasp the Infinite, and hence we cannot obtain an answer which shall be *absolutely* satisfying. Nevertheless some *conception* of the Whole has been already offered though that *conception* cannot be labelled and fixed as a *fact*, for it is an *Idea*. There is a wide gulf between the fact and the Idea which man must bridge if he would attain to freedom.

A Fact is an appearance, a phenomenal thing behind which lies the Idea, the Reality, the Noumenon. The fact could never be realised except for the reality behind it.

Facts are useful only when they lead us to the realities, but if they fix our minds to earth so that we are unable to lift up our eyes to the Light and see the glory shining everywhere around us, then, indeed, facts are stubborn things. But if from the facts we are led to a true knowledge of That which is hidden by them, the Cause of their appearance, then, they serve a most useful purpose.

It is not enough, however, to say that within the Divine Flame are many sparks, within the One Self are many selves, for the man who is determined to KNOW will not forever be deluded. To such an One is said by the Voice of the Silence, "Peace! strive no longer. Give up desire of possession. Give up love of worldly life. *Give up yourself* for the Greater Self, and finally *hold not too fast to the idea* of a separate immortality."

We may question the Voice, but no further answer will be given for the real answer is a secret of Initiation, and one which would not probably be realised even by the occult student. Not receiving, then,

another answer from the Voice of the Silence, we have to interpret the sentence as best we may.

"Hold not too fast to the idea of individual immortality."

Here in these few words lies the secret. All our words, our endeavours, our writings and philosophies are, it seems, only that we may delude ourselves deeper. For are we not struggling to disown the One Self even whilst meditating thereon. Even though doing so we are yet meditating *as Individuals*, and feeling that although A and B are our brothers, we as individuals are separate. Indeed, we surely feel that we should not change with any man the lot which Karma has ordained. In a word, we are proud of our separation, whilst loudly proclaiming our Unity, and we proclaim it often in a lordly fashion.

Let us ask ourselves what is that which we claim to be immortal and persistent, what is that which we call the Ego, the Monad, the Individuality. For the answer we need several points of view, and have therefore to turn to the occultists.

But having heard all their statements we are not content, for what do they tell us? If the Divine Spark is manifesting in certain form, then that which permits the manifestation is, in a sense, the Ego, for if the form

were to drop there would be nothing left save the Divine Life which without a focussing point would no more be manifest and no longer able to function as an individual.

We know what occurs when the physical body disintegrates, we know also the effect of the falling away of the personal man with his desire and feeling, or at least we have been told by those who know. But who has told us of the primary or ultimate condition of man when he has no centre, when he is not a separated individual? Who can conceive this condition, and who dares to ponder over its inner reality? We do not consider this point as a rule simply because we are afraid. We will not discuss the point because we are holding ever to the unreal, in greater or lesser degree, and by holding thus to it, we are all seeking to make everlasting a mere centre, a mere focus for That One Light which we all are collectively.

It is only this idea of individuality which keeps us in manifestation, and but for this there would be no desire or taste for life manifested. And yet we know that even Individuality has to be transcended, and that whereas now it holds and binds us, we must eventually hold and use it as a centre or focus, and *nothing more*.

The growth of consciousness is a matter

of degrees, and all manifestation is a great Mystic School from which the Lesser Mysteries and Freemasonry are copied. Man learns, and enters the First Degree and realises the necessity of worldly things, and then going higher sees their emptiness, and uses them, instead of being bound by them. Then, as his consciousness is expanded by contrast and outer stimuli, he enters a higher degree and sees that even the Personality is nothing. So gradually he develops until he nears the Highest degree of the Lesser Mysteries, and is then prepared for a real and true Initiation. Passing the Gate he learns the Great Secret which he may not—cannot reveal. We who have not passed the Gate, yet know that this secret is no secret, and *Initiation consists in comprehending fully that which now we know only as a reflection.* The preparation for passing the Gate of Initiation is simply the realising of the secrets of Initiation as they are reflected in a world of sense, so that even before we are ready, we know that the whole question of Individuality is a Great Mystery which will probably never be put clearly into words, certainly not in this unenlightened epoch when the wars of Individuality, in the state, amongst the people, and amongst the nations, are at their height.

Far back beyond the ages and ages of manifestation, we may think dimly of the One Life containing in Itself the Potentiality of becoming, One without a Second, the One Individuality. There in a realm of consciousness now unrealisable to us, it may be possible to realise the Idea of the One—the many merged within It, and hence no idea of separated Individuality. But this conception is difficult of apprehension to the mind which, however immersed in the Self, yet thinks in terms of separation, on individual lines. It is a curious Paradox, but yet we can dimly sense the idea of the Absolute being One and Indivisible, and yet at the same time permitting the illusionary feeling of separation and individuality *during manifestation*.

According to the doctrines of Occultism we learn that the Logos or Ruler of our System is the Result of a vast evolution, of ages and ages of manifestation. He comes forward bringing with Him a vast army of progressed Souls, Hierarchies of Beings from previous evolutionary periods. Within Himself is the inherent power of becoming many, of sending forth Rays of His Light in which are sparks, Individualities to be. These Individualities are within His orbit, and exist within Him, and yet in some inexplicable manner have their birth through

Him, have their separated life given by Him, that they too may evolve and become Gods in actuality as they are potentially.

The Logos, having evolved to the state of Perfection, arises, willing to bring forth a Universe. He is, as it were, the Great Leader of a Cosmic Army coming forward into the enemy's country, into the field of manifestation, to conquer it and administer the law and help forward its progress and return with the Result, the spoils, to the Country (non-manifestation) from which He came. Within His Orbit or in His camp is but One Army, and yet in that Army are many units all at different stages of evolution, Officers of all grades and men in the ranks. . . . There is but one army, but One Consciousness, and One Life, the Life of God. All is contained within His Aura or Camp, and yet the Individualities seem ever to exist as Individualities. Until however, He wills to manifest, the separated Units of consciousness have no opportunity of realising their *existence*, their individual and separated *self*-consciousness. When, therefore, the hour strikes, they come forth, "each on his lot," each following the line laid down by his Captain, the Head of the smaller Army, or Ray, as it is called. They then gradually learn to attain to a state of consciousness which is in some inexplicable

manner different from the state of non-consciousness in which they were before the forthcoming. This is called Self-Consciousness.

Here can be answered the so-called weighty problem of the One becoming Many. Why does the Logos send forth these units within His consciousness to attain self-consciousness? For *what* purpose is all the becoming and returning? It is not difficult to answer theoretically in words, the difficulty lies in our capacity to grasp the Idea behind it.

In the consciousness of God, persisting as soul centres with the potentiality of becoming atoms in His body, we are non-conscious, *i.e.*, in a condition which is beyond human consciousness, but yet requires *something* that it may be *realised* or *appreciated*. What is this something? It is contrast.

So we come forth into a world of passing things, of illusions, of "pairs of opposites," that being weighed in the Balance we may not prove to be wanting, as has been explained. All lessons are learned by contrast. Through functioning in forms we learn to realise that this One Life, in which we exist, is but One though yet containing the power of becoming within itself. This we learn by viewing other forms.

In order to realise Itself, a Consciousness, as the Subjective side of Nature, must view the form or Objective side of Nature, and in this way, denying the objective to be its own Self, it falls back upon its Self and knows that there is only the One Life, and that the Objective is but the shadow thrown forth upon the screen of manifestation. The Self permits division to spring up, that, seeing its shadow, the objective side, it may deny it and thus affirm Its own Absolute Eternal Consciousness and Persistence. To be conscious implies in one stage being conscious of something outside the self, but at a later stage this merges into Absolute Consciousness, a state which is neither Consciousness nor unconsciousness as understood by the finite mind, but a condition including, though beyond, both.

As in the One Life, the Self, this Great Play goes on, the Self reflecting Itself as the Objective side or not-self, that, denying its opposite, its reflection, by contrast the realisation of the Self may remain, so with the Egos who are said to come from and return to God. In viewing other Egos, or rather the forms which separate the Egos off from their fellows, they realise a new form of consciousness. Denying that the others are themselves, they learn self-consciousness, and at a later stage again

realise that there is but One Consciousness. Then they "return to God," return to the state of Cosmic Consciousness with an indefinable Something added, a realisation, an appreciation of that Consciousness in which all Individuals blend as One whilst yet realising themselves as Sparks in the Flame. Thereby having attained self-consciousness, they appreciate the more the greater Consciousness of the Self, the One Who includes in Himself the Many.

This descent of the Monads, the Sparks in the Flame, is beautifully expressed in *The Pedigree of Man*, by Mrs. Besant, who quotes from an Occult Catechism from the *Secret Doctrine*:

"Lift up thy head, O Lanoo (disciple); dost thou see one, or countless lights above thee, burning in the dark midnight sky? I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it." "The flame," continues Mrs. Besant, "is Ishvara (God, the Pervader) . . . . the undetached sparks are the human and other Monads. The will of Ishvara to manifest works in these portions of Himself, undetached from Him, and this will turns them towards the world of matter, and they pass into the Second Logos (2nd Aspect of God) and dwell in Him, the Sons of the Father; from the Third Logos (the mind

aspect), they receive the touch that gives to each a 'spiritual individuality,' the faint adumbration of separateness." They enter into the different streams as already explained and come forth into manifestation, dwelling for ages as Angelic Beings until the time arrives for their descent (the "fall of the Angels") unto denser planes, for every being has either to become "Man" or has been "Man" according to H. P. Blavatsky. These beings collectively are known as the Fourth Creative Hierarchy. The descent of these Monads into denser forms until they reach the depths of materiality is fully and beautifully described in *The Pedigree of Man*, to which the reader is earnestly referred.

The whole purpose of the continual interplay between the Self and the Not-Self, between Man and his vehicles, between one Individual and another, between Life and Form, may be expressed in a few words.

EX-istence is merely that we may realise PER-sistence. Again, the rest is Silence, the Silence which comes with Initiation. Until then we must patiently await a deeper understanding of the Greatest Problem of Life.

Studying thus in this manner, there is, indeed, a conception of Life in all its fulness, which flashes momentarily through

the mind during the deepest meditation on the One Self, the All. Then, as has been said, the realisation comes that the individual is a mere focus for the purpose of making all known to the All. And yet this focus is only a focus, and the Self functioning through it, in these moments of deepest meditation, brings with it a realisation of that which transcends Personality, and even Individuality. It is, however, impossible to put clearly into words the realisation itself which takes place outside the brain. In speaking to the world we have to assert, from an intellectual point of view, that the Individuality persists and that it is immortal, for that is the Exoteric dogma, a comfort to the people who are striving to know and become. Yet even whilst asserting *this one side of the idea*, well do we know that it *is but one aspect of the Mystery*. Even though we assure our hearers and uphold the teachers, declaring that Individuality is real and persistent, yet do we realise that it is more than this, that it is a means and *not an end*, as the world would believe. Even though we declare that in the Infinite Bosom of the One Life, the Self, are many soul-centres or potential selves, cells which reflect in themselves the Whole, yet do we know in our innermost the reflection of the Grand Secret.

In truth, for those who can receive it, let it be said again that Individuality is but a focus point for the Absolute, a burning glass through which the Rays of the Spiritual Sun shall pour and illuminate the earth, and help to build up those mysteries called individualities, or separated selves, which yet are One in the aggregate.

Therefore, even though the Individuality persist, yet to the student it is the first Great Mystery, and therefore one of the greatest of all Illusions, which must be transcended ere the human stage of evolution can be passed.

He who reads beneath the surface will realise that the opposing schools of Buddhism are one to the Occultist, for, on the one hand there is an affirmation of Individuality, and on the other a denial of its persistence. Each side sees only a part of the whole, and cannot be made one until the Gate is passed and the Mystery revealed.

All this, then, will be a contradiction to the profane, but a comprehensive view to the Initiated.

“I contradict myself, very well,  
I contradict myself.”

Both these opposing schools, however their teachings may be interpreted by those scholars materialistically inclined, are nevertheless dimly endeavouring to explain that

which is known in full to one who is master of both schools, *i.e.*, the Initiate. He who approaches the Path, that Path which leads to the Heights whereon the Great One stands, obtains occasional glimpses of the Truth, and sees that neither of these schools gives a complete expression of that conception which the Buddha Himself made manifest through His Individuality. And so the problem that divides the Buddhist will one day be seen, not as a problem, but as a Unifying Mystery, relating not only two schools of Buddhism, but with them the hitherto irreconcilable Hinduism and Christianity, and also Religion and Science.

If we think of the All as containing innumerable intelligences of higher and lower development, if we think of microscopic life, and trace the steps from that unto man, then we cannot stop at man for he is not perfect, and the All *is* perfect. And so we begin to think of Super-man, of the Great Ones of the past, present, and future, the Teachers, Guides, Prophets, Poets, Writers, Musicians, Painters, and Sculptors. When we consider the gulf between these and the savage mind, then we may also logically accept the idea that beyond us are great Ones, demi-Gods and Divine Men. From Super-man our thoughts

must go ever onward, and then only do we gain some slight conception of those Angels of whom the religious are told so much, and taught so little, for it seems that in some cases the very teachers themselves have lost belief in their own teachings. And yet, wonderful thought, all these lives, collectively, are One Infinite Ocean of Life merged in which the individuality is not lost but transcended. Words will not express this idea, only experience can help us. But we are without this experience save in the deepest meditation when the brain consciousness is transcended, a condition in store for the far distant future.

The questions often asked, does the individuality grow, is it born, does it die? etc., can only be answered with seeming contradictions which must, however, suffice to explain themselves.

The individual is born, grows, and dies, or is rather, remerged in *That from which it comes*, in which it grows. It is an illusion, this individuality, and yet a fundamental reality whilst it lasts.

There is an infinite Ocean, a One life, and we, collectively, and all the parts of heaven and earth, *are that one Life*. Have we each as separate beings, a lasting individuality? The Materialist answers often in the negative as also do *some* schools of

Buddhism as has been said. But what says the Occultist? He says that individuality is never destroyed. It lasts not, is but a shadow, and *yet ever is* as a Potentiality. It is at once an illusion and a reality for it is a point of focus through which a recognition of and a merging in the Whole Infinite-All is possible. The answer is a paradox to the brain-consciousness, but the Inner Man ever KNOWS that individuality is only the Way, or focus, to the One, the Way, which has been so clearly pointed out by the Greatest Individual of All.

Such, then, is Adonai, the Individual, the Monad, the Spark in the Divine Flame, whether as Man or the Logos Himself.

## JEHOVAH, THE SACRED WORD, OR TETRAGRAMMATON.

ALL symbols scintillate with meaning; indeed, their authors often do not realise all that is hidden beyond their numerous veils. And so the Sacred word (or Tetragrammaton as it is sometimes called), being a collection of letters or symbols, expresses many verities, and of these some only are known to us.

Many writers have attempted to unravel the true meaning of this mysterious word, miscalled Jehovah, but because they looked for a clear and concise definition which should settle the problem once and for all, they signally failed to satisfy those students who sought light in the darkness of the Sacred writings. None of the many efforts to give "the only right and true meaning" have proved satisfactory, because each exponent has looked at but one aspect of the flashing crystal; and moreover the mistake has been made of considering this collection of symbols as a word in the ordinary sense, and seeking, therefore, an explanation of its meaning and a translation which could be given, in the western manner, to all and

sundry. But the attempt will now be made to show that it is not a word, except inasmuch as its symbols constitute one when placed side by side.

For in truth this word Y.H.V.H. or Jehovah, has different meanings according to the different planes upon which it is viewed, and according to its position in the sacred writings; and these interpretations constitute collectively the one true meaning which, like all "ones," contains within itself the possibility of "manyness," of manifestation or becoming. For every true Unity contains the power of diversity and polarity, and hence *includes the many* within itself. Thus, strictly speaking, the One *becomes* nothing but *is* all.

As students of symbols, we shall not be content with merely one part of a meaning, or be able to rest until we have at least an idea of the whole and complete explanation. And in order to aid ourselves in this research we have to free our minds from all prejudice, whether agnostic or sectarian, and approach the Shrine as little children—not in the sense of being unlearned, but as Children of Light—inasmuch as we are ready to accept knowledge from whatever source it come, provided it truly enlighten us; for only that which makes manifest is Light.

Let us first consider the meanings given to this word by the *Encyclopædia Biblica* as set forth by the Rev. Prof. G. B. Gray, M.A., of Oxford, which can be accepted as the general, scholarly, Christian and orthodox ideas on the subject. Under the title of "Names" (C. Divine Names) is given the following explanation:

"What is called the Tetragrammaton, יהוה, appears in the Old Testament 6823 times as the proper name of God as the God of Israel. As such it serves to distinguish Him from the gods of other nations. It is 'the (sacred) name' *par excellence*. In the New Testament יהוה (YHWH) is almost always written with the vowels of Adonai, יְהֹוָה, 'lord' (YeHoWaH יְהֹוָה), the vowels of Elohim, 'God' (YeHoWiH יְהֹוָה) being used when Adonai itself precedes. This was a direction to the reader always to substitute for the unpronounceable actual name either Adonai, or Elohim.

"The controversy as to the correct pronunciation of the tetragrammaton, whether as Yahwè, Yahawè, Yahwā, or Yahawā, a controversy in which as in Ex. iii. 14, the derivation of יהוה from an imperfect form of יהה was always assumed, has been gradually brought to

an end by the general adoption of the view, first pronounced by Ewald, that the true form is Yahwè יְהוָה . . . .

"A much more difficult point to decide is the original meaning of the word Yahwè. In E. of the Pentateuch (*i.e.*, in old historical documents), יְהוָה, transposed from the third person into the first, is explained by God himself, first by 'I am that I am' (יְהוָה אֲשֶׁר יְהוָה אָנֹכִי), and then by the simple 'I am' (יְהִי). YHWH is here obviously regarded as the third person imperfect of the archaic stem HWH (יְהִי=יְהִי) 'to be' in the sense of 'he is' (and manifests himself) continually, with the additional connotation of remaining the same, so that the name would express both the attribute of permanence and that of unchangeability, and especially unchangeability in keeping promises,—*i.e.*, faithfulness.

"This explanation offered in the Old Testament itself has been felt by many scholars (beginning with Ewald) to be only an attempt to explain a primitive name that has long since become unintelligible, and further to be simply the product of a religious-philosophical speculation and far too abstract to be by any possibility correct. Increased importance is given to these considerations

by the observation that the name is in no sense peculiar to the Hebrews, and on other soil it must have had a much simpler and in particular a much more concrete signification."

The writer then describes the various beliefs as to the meaning of the word, first treating of the word Yahu of Canaan and Ya of Babylon (which is offered by some as the parent root). We are then told that the word YHVH has been explained variously, and different examples are given. It is first described as *nomen imperfecti Kal* of פָּתַח "to fall," either in the sense of rushing down, or crushing, "from Heaven." Next it is said to be the same tense of פָּתַח "to blow" and again a derivation of the word פָּתַח,\* "He who makes to be, calls into existence," or "He who makes to fall," or "smites with lightning, the storm god."

After these explanations, the Professor continues his acknowledgment of ignorance of the true meaning, and says:—

"It is not to be denied that YHVH may have had originally a more concrete signification than that given in Ex. iii. 14. Nevertheless it seems precarious to suppose that while Hebrew was still a living language the people should have

\* All these words are differently vowelled.



been so completely deluded as to the meaning of the most important and sacred name."

But it is not a matter of surprise when we learn that this word, Y.H.V.H., was ever a mystery to the people, and one which even the knowledge of Hebrew did not do much to unravel. Indeed, the Hebrew language is not the most essential tool for the measuring of the Macrocosm and the microcosm; for that work a True Square is required: One who has added the Three to the Seven, who has placed the Square as a Triangle upon the Foundation Stone and become a True Past Master. And it is such a Past Master who would tell us that it is not so much a knowledge of Hebrew that is required as a knowledge of the Reality behind the forms of grammar, syntax, etymology, etc. And this is to be primarily obtained by studying the meanings of the Hebrew symbols (called letters) used to build up the words of scripture, of which much has been said elsewhere.\* Meanwhile, let us turn to an Occultist for some explanation of the wonderful collection of symbols in question, *viz.*, to H. P. Blavatsky

\* See *Music of the Spheres* or *Cosmic Harmony*, by Leonard Bosman.

who, writing in the *Secret Doctrine*, says of this word:—

“For, the true meaning of the compound name of Jehovah—of which, unvowelled, you can make almost anything—is: man and woman, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of Genesis, every name is a permutation of another name, and every personage is at the same time somebody else. A Kabbalist traces Jehovah from the Adam of earth to Seth, the third son—or rather race—of Adam.” . . . \*

Here she adds a footnote which should not be omitted, since it contains the whole fundamental teaching with regard to Jehovah. It runs:—

“The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after which the male portion of God becomes the Serpent, tempts himself in Eve, then crushes himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Yod heva.

“Thus Seth is Jehovah male: and Enos, being a permutation of Cain and

• *The Secret Doctrine*, 3rd Edition, Vol. III., p. 181.

Abel, is Jehovah, male and female, or our mankind."

It is difficult to understand the meaning here implied, for the word "permutation" seems to be used mystically. All that can be said in explanation will gradually be outlined as the full meaning of Jehovah is unfolded. She continues:—

"The Hindu Brahma-Viraj, Viraj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vach, represent the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the Bible and the Puranas. It is said of Brahma that he created himself as Manu, and that he was born of and was identical with, his original self, while he constituted the female portion, 'Shata-rupa' (hundred-formed)."

In this Hindu Eve, "the mother of all living beings," Brahma created Viraj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the third race. The same idea is illustrated in the Hebrew name of God (יְהוָה). Read from right to left, "Jod" (י) is the father, "He" (ה) the mother, "Vau" (ו) the son, and "He" (ה), repeated

at the end of the word, is generation, the act of birth, or "coming forth by day."

"Thus the term Jhvhl alone—now accepted as the name of 'One living (male) God' will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense), but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man."

This is probably the most important teaching relating to the Tetragrammaton, and it is the purpose of these pages to attempt the unveiling of the meanings hidden in it. And so, before passing on to the views of others, it will be useful to have a further description from the same writer, a description which contains much that it is necessary to know. This runs as follows:

"Jehovah, as may be shown, has a variety of etymologies, but only those are true which are found in the Kabbala. יהוה (Ieve) is the Old Testament term, and was pronounced Ya-va. Inman suggests that it is contracted from the two words יה יה, Yaho-Iah, Jaho-Jah, or Jaho is Jah. Punctuated it is יה יה, which is, however, a Rabbinical caprice to associate it with the name Adoni, or אֲדֹנָי,

which has the same points. It is curious, and indeed hardly conceivable that the Jews anciently read the name אֲדֹנֵי Adoni, when they had so many names of which Jeho, and Jah, or Iah, constituted a part. But so it was: and Philo Byblus, who gives us the so-called fragment of Sanchuniathon, spelt it in Greek letters, Ιενω, Javo or Jevo. Theodoret says that the Samaritans pronounced it Yahva, and the Jews, Yaho. Professor Gibbs, however, suggests that it occultly means 'he will be.'

This latter rendering, it should be mentioned, is that of Gesenius (from whom Prof. Gibbs obtained it), and is very near the true meaning, and should be remembered by the reader when the explanation relating to Jehovah and Adonai is given.

Parkhurst says that if the initial Yod be only formative, the word means *He who subsists, He who is*, and then goes on to accept Hutchinson's idea that the word is a compound of אֵת, the *Essence*, and the Participle אֹתֶן, *existing, subsisting, i.e., of and from itself*.

Although this is meant in the purely personal and exoteric sense, it is a true meaning if referred to the SELF, as it will be later. Of course many divines apply this name to Christ in the narrowest sense,

as does Parkhurst. If, however, it be applied to the Cosmic Principle, the God in Man, the Cosmic Christ, then it is in perfect accord with the teaching of the Qabbalists. But this requires explanation.

There seems, moreover, no reason to doubt, from the value and sound of the letters used, that the Romans received the name Jove (YEVE), (the Hebrew H is the Roman E, pronounced Hè), either from the Jews or from the same source as the Jews. This also is noticed by Parkhurst, and probably by other philologists.

The statement in the *Secret Doctrine* continues :

"It was also derived from the Chaldaic verb  $\tau\pi\pi$ , or  $\tau\pi\pi$ , eue (eve), or eua (eva), 'to be.' And so it was, since from Enosh, the 'Son of Man,' only, were the truly human races to begin and 'to be' as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb  $\tau\pi\pi$  to mean (1) 'to fall down' (*i.e.*, into generation or matter), and (2) 'to be, to continue'—as a *race*. The aspirate of the word eua (Eva), 'to be,' being  $\tau\pi\pi$  (Eve) Heve, which is the feminine of  $\tau\pi\pi$ , and the same as Hebe, the Grecian Goddess of youth and the Olympian bride of Her-

cules, makes the name Jehovah appear still more clearly in the primitive double sexed form.”\*

Let us turn now to the writings of the learned Freemason, Railston Skinner, who, in his endeavours to prove certain beliefs and theories of his own, has certainly unveiled a great part of the meaning of the Tetragrammaton. In his wonderful *Source of Measures* there are many hints as to the meaning, and some of these it may be well to quote. In his Introduction, speaking of the Hebrew Alphabet, he says:—

“A very remarkable feature of Hebrew usage is in the permissible interchange of letters of like class, and sometimes of unlike classes—thus, the letters of any one class, as *gutterals*, etc., are interchangeable, and may be made use of sometimes without change of the meaning of the word, frequently for the purpose of working out a slight modification of meaning, sometimes to indicate a marked departure of meaning. A good and very important illustration of this may be given. The verbal הָיָה, or Hāyāh or E-y-e, means *to be, to exist*, while חַיָּה, or Chāyāh, or H-y-e, means *to live, as motion of existence*. The letter ה, or i, or

\* *Ibid*, page 137.

j, or y, in these words, is interchangeable with the letter י, or *vau*, or w, and the two words may be read as חַוָּה or חַוָּת. The first becomes Havah, or Eve, and the second becomes Chavah, or Ch-v-e, and their meanings, as above, being so slightly modifications of each other, they are, as words, interchangeable one for the other—that is, one may be taken for the other. Now the first, literally, is Eve, while, as a substantive, the second means *mother*, and is, in fact, the proper name as given in Genesis for Eve, the *mother of all living*. The Deity name, J'hoval, is a compound of two words, *viz.*, י, or *Jah*, and *hovah* or חַוָּה, one of the very words in question. The word Jehovah, or Jah-Eve, has the primary significance of hermaphrodite existence or being, as male-female, and is חַוָּה-י, of which the י, or i or j or y, stands for *Jah* or male, while חַוָּה is a change upon the word חַוָּה, for the purpose of getting the numeral form of 565 from 865 (originating in the *yoni* word *fish*, or יְנוּ=565) and חַוָּה as the woman, or *Eve*, making up the male-female word, *Jah-Eve*, was the primary intent, the less significant word חַוָּה, as of *mere being*, taking the place of the more significant one, for the sake of the *number value* (springing through יְנוּ,

or 565, as a flux), which in another view, as will be seen, is of the utmost, and really of paramount importance. Thus, while it may be said that none but a very slight change has been made in the word forms, as to their meanings, a very marked change has been made *numerically*, which was the purpose of this change. The great power of kabbala rests upon this kind of play, and is thus derived."\*

This short description of the Sacred Word, though unexplained by Skinner, yet contains within it, for those who read and re-read and meditate upon its mysteries, the true key to the meaning of Jehovah, though probably this was not known to the author, who was bent on proving certain mathematical problems. The whole of this paragraph is approved of distinctly by one who had an infinite knowledge of these subjects, namely, H. P. Blavatsky, for in the copy which formerly belonged to her and from which these references were taken, are many marginal notes in her own writing which show her agreement with the author.

Another point worthy of note is that the word **חַלֵּל** according to various authorities means "to fall down." This refers to the descending of the Higher Self of man into

\* See first Volume of this Series.



the animal abode or lower self, which cannot occur in its entirety until the completion of the cycle, that is to say, until the Seventh Race of man is established the god within cannot perfectly show itself.

Now it is very curious to note that in Genesis, during the days of "Creation," only Elohim is spoken of and translated (erroneously) "God." This occurs continually until after the resting of the Seventh day, when suddenly we read instead of "God" (Elohim) "the Lord God" (Jehovah Elohim). This is a confirmation of the teaching given us by a Qabalist, which shows that Jehovah represents the Higher Self microcosmically and the SELF throughout the All. It is, in fact, the same as the Parabrahman of the Hindoos (He who was, He who is, and He who will be), the potentiality of Threeness, within the Boundless Unmanifested Absolute, the Ain Suph or No-Thing. This was quite well understood by H. P. Blavatsky, who knew the true meaning of the highest spiritual sense of this word, although she said little of it. She remarks :

"To screen the real mysterious name of Ain-suph—the Boundless and Endless No-Thing—the Kabbalists have brought forward the compound attribute-appellation of one of the personal Creative

Elohim, whose name was Yah or Jah—the letters 'i' or 'y' or 'j' being interchangeable—or Jah-Hovah, *i.e.*, male and female; Jah-Eve a hermaphrodite, or the first form of humanity, the original Adam of Earth, not even Adam Kadmon, whose 'Mind-born Son' is the earthly Jah-Hovah, mystically. And knowing this, the crafty Rabbin-Kabbalist has made of it a name so *secret* that he could not divulge it later on without exposing the whole scheme, and thus he was obliged to make it *sacred*.\*

Nevertheless, in spite of this blind (the using the name of the Chief of an order of Creative Spirits), the true Kabbalists knew well the inner meaning of YHVH and referred it to the Inner God of All, the One Life. And it is known by some Qabalists to-day, as witness the following teaching given to the Author by one of them, Elias Gewurz :

"The name of ପାତ୍ର is like that of OM, which in Sanskrit is very much revered. It is never uttered in vain or even lightly. It appears only *after* the seven days of creation, because it represents the Perfected One in His All Power. But to be omnipotent it requires

\* *Secret Doctrine*, 3rd Ed., Vol. II, p. 133.

the completion of all things (say rather the completion of a cycle—a consummation of things, L.B.), and this will only be the case here below (for mankind) after the seven 'days' of creation."

Or, as has already been said, the Jehovah cannot shine clearly forth from man in all its pristine purity until the lamp-glass is thoroughly cleansed, until the Shveer has been completed.\*

When the Seventh Period is accomplished, on the Sabbath or Consummation Day of Races or Rounds (as Above so below), then and then only can the Shemang, the prayer for Unity, be truly said.

This prayer, "Shemang Yisroeil (Adonai) Jehovah alauheinu Jehovah (is) Echod," is usually translated: "Hear, O Israel, the Lord our God, the Lord is one," but this is only a very restrained and sectarian rendering. It is better to say: "Hear, O You who go straight to God (the meaning of Israel), Jehovah the God within us is Unity and we are One."

The teaching continues:

"Esoterically, the name stands for the

\* Shveer means seven and is the parent of the word "Swear," which is an undertaking to accomplish something, hence the use of the new verb "to seven" or "to sabbathize."

Being of Beings who has neither past, present nor future, but who *always* is, as it is said, 'I-am That I-am,' meaning, *Semper Idem, changeless*, always the same. If we sum up the qualities of the 'Y', I, and the 'H', H, the 'V', and the final 'H', we shall see that they convey the occult and mystic truth that the one manifest in this life is the only Great and Mysterious One, the Giver of All Life, limiting Himself thus for a time in order to produce a 'moreness,' more life and higher life."

Finally, it may be useful to give the esoteric meaning of the letters which form this name, YHVH or Jehovah. The Y or Yod ' is the sign of manifestation, the Hammer, the Pointer, the Director, hence in its lower sense a phallic emblem and in its highest sense the symbol of the Purusha, or Positive aspect of the First Manifestation. The second letter, H or Hè, represents life and being, life universal in the abstract sense, and being when governed by ' the sign of manifestation. It is, however, linked to the final Hè by the mystery sign Vauv or V, the knot which unites (in Manyantara) and the point which separates (at the end of manifestation).\*

\* See *Cosmic Wisdom*, by Elias Gewürz and L. Bosman (letter Vauv).

H, is the reflection, as it were, of the Abstract Life which now is Universally Manifested.

It is easily seen, therefore, that in YHVH we have a wonder symbol showing that Jehovah represents the Self both in the manifested and the unmanifested All. We may liken the Yod to Purusha, the first Hè to Mula-prakriti, the Vauv being the true symbol of Fohat, the mysterious Link, whilst the final Hè is a symbol of substance made manifest, or Prakriti.

The connection of Jehovah with man may here appropriately be touched upon, without disturbing the sequence.

Aish, אָיָה, is used in Genesis to represent the Upright Individual Man, as opposed to the earthly "group-soul" Adamic man (Adam), and esoterically is a symbol of the Self in manifestation as an Individual; for Aleph or A is a symbol of the Self, whilst Ish is a word used to represent existence—"it is," as in 1 Samuel, xxiii. 23, xiv. 39, and Deut., xiii. 3.

Now the numerical value of this word is 311, or, reversed, 113. If figures are used instead of letters we have 1, 10, and 300, instead of A, I, and Sh, or, according to Qabalistic (or as Dr. Papus expresses it "Theosophical"), reduction, 1, 1 and 3, *i.e.*, 113. However the word be understood, the

value is 5, or  $3+1+1$ , and 5 is the symbol of the Harvest (Chumoish) or Pentagon,\* the Man made perfect through suffering, his head in the heavens, his arms outstretched between the worlds of matter, crucified upon the Mundane Cross, whilst his feet are on the solid foundation of earth.

Man, or Aish, enters into relations with that which is born from him, Aisha or woman, represented by the female symbol Hè ַ, the symbol of the opening (called Window as a blind by the Rabbis, but in fact, a representative of the Yoni, as the Yod is of Phallus), metaphysically speaking. When this relationship is formed, when the contact is made, there is of course multiplication, the Man, 113, being multiplied by means of the Woman, the Hè ַ, or *Five*, and  $113 \times 5$  gives 565 or ַַַ, *exactly the same as the female half of the Sacred Word, Y—HVH.*

Here is a hint that Man and God are One, that there is a very close relationship between that Life which is Jehovah and Aish the Man, for HVH is Jehovah, the receptive female manifested Life, with the Yod or *symbol of manifestation* concealed or, as Railston Skinner puts it, "having

\* Five, in Hebrew, is Chumoish, and refers to the harvesting or collecting together.

vanished." This he shows mathematically thus: HVH is 565 or 56.5, which being multiplied by Yod, Y or 10, gives 565 or five hundred and sixty-five, and is still HVH, even with the Y (10) added. The 10 is added or used to multiply, and, in its attempt to multiply, disappears. The full explanation, according to Skinner, may be read in his *Source of Measures*, but meditation will bring even more light.

HVH then, is Mother, the Life of the Logos poured forth or, as its meaning shows, "thrown down" into matter.

Jehovah, in these pages, is understood as being the Higher Self, as well as the One Self, but here it is chiefly in the sense of the undifferentiated outpouring of Life from the Logos, which descends into matter that it may be prepared for the use of the Divine Spark or Monad. The latter descends and attaches himself to this Life of the Logos and blends his own essence with it until the Perfect Man arises.

The word (if this term must be used) called YHVH is a collection of symbols scintillating with meaning, as is ever the case with true symbols. Many definitions have already been given, but none contain the full explanation of the Cosmic truths here hidden, for these are too stupendous to be grasped in their entirety at this

epoch. And so in this collection of symbols we shall find and have already found many meanings, but no one of them contains all the truth, though each, applied according to its plane of manifestation, may be right as far as it goes. This applies equally to the explanation about to be offered, an explanation which must only be accepted if there is a logical basis for its acceptance.

YHWH has a numerical value of 26; Yod or Y being equal to 10, H to 5, V to 6 and H again to 5: totalling 26. On the other hand, the word ADONAI, spelt in Hebrew ADNI, has a value of 65 (A—1, D—4, N—50, and I—10). The total value of the two words is thus 91 or 9+1, that is TEN, the Perfect number, the number of Completion.

Here, then, is the Key which may unlock many doors; here is another aspect of our Treasure, our Precious Stone, which flashes with light upon all sides.

If we think for a moment that Adni or Adonai is God, or Jehovah, as represented by His Intermediary, the Master, the Son or Monad (for it is the Son who declares God "whom no man hath seen at any time"), we shall be nearer to an understanding of the truth. But how does the Son declare Him? The answer will be found to be simple in

the Light of the Precious Stone, ADNI—YHVH, which together equal 91 or 10 or written in modern letters, M—A—N.\*

When, at the end of a great period of manifestation, the lessons of the lower kingdoms have been learned, the Life within them, which is what we may call the unspecialised life of God or Jehovah, having for long ages been brooded over by the Human, or rather Divine, Monad (Adonai), the real Ego, passes out of the animal and is linked up with the divine spark, Manas, which makes MAN, the Thinker, who thinks himself into oneness with God and later realises it.

This, in a nutshell, is the end of evolution through the Mineral, Vegetable and Animal kingdoms. The stone becomes a plant, the plant an animal, the animal a man and the Man a God, as it is said.

Here in connection with these sacred words it may be fitting to introduce some notes which may throw light on much already stated.

Prometheus, the bringer of the Divine Spark, symbolises in one sense the coming of the Sons of Manas (Mind) to the Fourth

\* M=40, N=50, A=1, together being 91,—a curious coincidence indeed for 91 is the numerical value of the Monad (Adni) and Jehovah the outpoured life of God and these two make Man. "Let us make man."

Race, the early Atlanteans. These "Sons of Mind" are the Givers of Intellect who linked man to the Gods.

All this is clearly set forth by H. P. Blavatsky in the *Secret Doctrine*, 431/2. She reminds her readers that it is Kronos, or Time, who strikes down Prometheus for his sacrilegious stealing of the sacred Fire, or *Manas* (for it is indeed *Manas* he gives to man). This is very suggestive when viewed in the light of Qabalah.

The earth-spirit is the Power called Ra, or Rahng, into whose hands the creature endowed with mind is thrown. This name is the Hebrew Ra pronounced Rahng, from which our word wrong. It means literally "Evil." This is the Egyptian Ra, the Glorious Sun God in His reflection as the Earth-spirit, the shadow of God, for is it not said that *Demon est Deus inversus*. This is the Earthly shadow of the Sun God the "wrong" side of Nature, sometimes called evil.

Man is, then, thrown down into the pit of manifestation, the Pit of *Time* and *Space*, and all his difficulties lie in the transcending of the illusion of the Great Glamour-Caster Ra, the Arch-hypnotiser, who makes wrong appear as right, that thus men may learn discrimination.

It is strange to note in passing, how all

the mythologies fit in the one with the other, how their mysteries may easily be unravelled by one who has a Master-Key, and how the same truths are found in the religious tales of different epochs throughout the world.

This word Ra or Rahng (spelt Reisch Ayin) has a numerical value of 270 or, in its totality 9, the wonderful  $3 \times 3$  of Freemasons. Now, Kronos, if regarded as a Hebrew root, is K.R.N., and has the same value numerically as Rahng. This, of course, suggests the idea that Kronos and Ra (wrong) are the same, that Time, and the Earth Spirit, are, in essence, one. We may thus realise more fully the purpose of individual life and understand why man is thrown down into the hands of Ra or Kronos, Saturn or "satan"—"Evil." The SELF is thrown down into manifestation under the guidance of Jehovah-Elohim. Jehovah means as we have seen "to throw down and make manifest," whilst the Elohim viewing the symbol terrestrially are Those who give man the Form in which He functions. He is thrown down into the hands of Kronos, into the Warp and Woof of the Web of Time and Space, the illusions of Ra. He leaves the Garden of Eden, the state of bliss, and becomes a "stranger in a strange land" as

shown by the qabalistic meaning of the word K.R.N. which means anagrammatically a stranger (N.K.R.=Stranger).

There is a still deeper teaching hidden in this word K.R.N. (Kronos), for when again permuted as K.N.R. it means Harp.

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## THE LOST WORD.

SUCH, then, are many of the meanings applied to the Sacred Name by various writers, but it is necessary to sum up and make cosmos from this chaos of many meanings. There is little need to dispute with all these learned writers, for all their versions are correct from their particular view points.

There is, however, a simple and primary meaning, so simple as to transcend all those which have been given, the formula, as it were, upon which all lower meanings are based, the true inner meaning. In this sense, knowing that Yod or Y is the symbol of the point in the Circle, the power of becoming or making manifest, and that HVH means female or "Container" (space), the meaning will be clear to us and the "Lost Word" be found. But all this must be explained.

The connection of the Sacred Name Jehovah, with that of ADONAI has frequently been touched upon but never properly explained, and therefore the true reasons for such sacredness and for the secrecy surrounding this and other holy

words has not yet been made public. The explanation generally given to the public with regard to the relation between the two words is that the Tetragrammaton is too holy to be pronounced, the real pronunciation being known of old but to the High Priest. Hence the Jew, even to-day, never uses this word, but when he comes to it in a book or manuscript—passes it in silence or pronounces in its stead the name ADONAI, a "substituted word."

Having evolved and written down these ideas concerning this Word, by chance (?) the first volume of the *Secret Doctrine* was opened, and there on page 370 was seen a footnote which confirms all that is here set forth concerning the unpronounceable word.

"It is unutterable," runs the footnote, "for the simple reason that it is non-existent. It *never* was a name, nor any word at all but an *idea* that could not be expressed."

These are two simple lines which yet contain hidden all the ideas which are now to be expressed in these pages.

In the days when the *Secret Doctrine* was written few clear explanations were given. The whole of the occult teaching for this present epoch was, as it were, thrown pell-mell together and left to later students to explain. It is the duty of the present writer and others in different parts of the

world to take in hand this work of explanation and give forth what is possible wherever such explanation will be welcomed.

*This word Adonai represents, according to the meaning of its letters, the individualised Power which (or Who) governs manifestation.* It is called by Theosophists the Logos, the Individualised and Manifested God, the Son who declares the Father, the latter remaining ever *in abscondito*, the Power behind the Throne. So that in substituting Adonai, the manifested God, for Jehovah, the Ever-Unknowable, the Qabalists were not merely playing at mysteries but knew well and probably explained their purpose to those who were ready to understand.

After all we must remember that it is only the translators of the Old Testament who have invented this word Jehovah and applied it to the Logos or Manifested God, but it is certain that *this word* was never so applied by the Jewish esotericists. The wise *knew* that it could not be so used, hence the substitution of Adonai.

It may seem 'strange that, although the word YHVH is printed in books or written in scrolls, another word is pronounced in its stead. But if we remember that Adonai is a representative of YHVH, or in other words, that the Manifested Logos of a System is a focus for the Greater Light or

Power, then the reason for the substitution will be seen.

For in truth, the pronunciation of YHVH is not known and never will be known in the sense usually understood, that is to say, as an ordinary word, for there is indeed no such *word* as Jehovah. This YHVH is merely a collection of four wonderful symbols placed together for the purpose of explaining Cosmic truths. In this respect it may be looked upon as a word, inasmuch as it serves to indicate such truths, but it is not to be regarded as a word in the ordinary sense of the term. We may feel sure that these four symbols are certainly placed together for a very definite purpose, but that purpose and the full explanation of it has not yet been made public, though many writers have striven to find the meaning. And now still newer definitions are to be offered in these lines, new, that is, to the public, but old to the true students of the Qabalah, that universal Qabalah which is no more Jewish than Chaldean, no more Persian than Grecian, since it is the *Wisdom Religion*, the *Ancient Wisdom of the Gnostics*, offered to-day in a form suitable to the age, and called *Theosophy*, Esotericism, Qabalah, Occultism and many other names, which have all the one meaning.

This name Jehovah, representing the Boundless Self, became in later ages exoterically applied to the personal God of the Hebrews, for it was useless to give to the *hoi polloi* the true inner explanation. Hence H. P. Blavatsky says that "in the Zohar, Ain Suph [the Absolute All] is also the One, the Infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was no 'highest' God, but a *third-rate* Potency." (S.D. i., 373.)

This is, of course, an exaggerated statement placed, as it were, upon the canvas with a few rapid strokes of the brush. Nevertheless, in the light of her footnote, already mentioned, we may feel sure that she knew the real meaning of the Name itself. Here, of course, reference is made only to its degenerate application. The name of the All Self was applied by the Jews to an unknown and imagined personal Creator, whose favourites they were, and who worked for their glory. These, at least, are the conclusions drawn from an exoteric study of the Bible and the works of its "commentators," who wrote thousands of commentaries *based solely upon the literal sense*, and wondered why they were not hailed with acclamation by the intellectuals and scientists of the world.

Let us now, however, enter into a thorough and deep study of the word Jehovah, and view the Symbol as it should be viewed, *i.e.*, as a precious Jewel scintillating on all sides, from every facet, with Light. Let us view this Symbol as a symbol, and try to realise its meaning cosmically and terrestrially from both human and divine aspects.

Let us for a moment consider the meaning of Jehovah when considered as the personal God of a chosen race. Now the Planetary Governor of the Jews is Saturn, as will be well realised by all who have been born in such Saturnine bodies, and who have *watched Nature manifesting through them*. The Jews are indeed a chosen race of God if by God is meant the "God" who governs and controls the Jewish Saturnine mind or lower manas, the Cain-like crushing tendency which works through almost all Jewish bodies. Let it not be thought, however, that this is an attack upon Jewry, for who may attack those through whom the Law was given, the Law which is Qabalah, the Secret Doctrine.

When, therefore, it is said in occult works that the God of the Jews was only "a third-rate Potency," and that, according to Basilides, the Gnostic, the God of the Jews, was only *one of the Angels*, it will be better

understood in the light of what has been said above.

Even the idea of a favoured nation, or a chosen race, may be accepted if understood in its inner sense. To those who know the occult teaching relating to the evolution of man through different races, with varying characteristics, the idea of a Great Race being chosen to evolve certain qualities is no new theory. In this sense the Semitic Great Race may well have been chosen, though the Jews themselves form but a small tribe. In another sense Jehovah is the God of a chosen Race, for as a symbol Jehovah represents Positive and Receptive, Yod and Hovah or Male and Female. It is said that at a certain period of human evolution man was dual sexed and then the sexes were separated, "Adam knew his wife." This, according to Occultists, was in the later Third Race. So, therefore, in this sense Yod—Hovah is the dual Power ruling over the Third race which becomes Yod and Hovah or opposite sexed.

It will, however, be realised that there is some still deeper meaning relating to the unpronounceable YHVH, for if it is not a word then why all the mystery and talk of its potencies.

It is said that the Holy Word was never pronounced by the Jews except on festival

days and then only by the High Priest in the *Sanctum Sanctorum* or Holy of Holies.

In order to understand the real inner meaning here hidden, we have firstly to understand the meaning of the word which is no word, then to know the meaning of Adonai the "substituted word," and finally to know the meaning of "High Priest" and "Festival" day or Holy Day, and the meaning of the Lost Word itself.

We have seen that the "Substituted Word" Adonai, represents the Individualised or Manifested God\*, but by analogy it represents also the God in man, again the Son who declares the Father, the light shining in the darkness. If then, Adonai represents the Inner Ruler, whether as the greater God in His Universe or the lesser god or Man in his Aura, what is THAT for which Adonai is a substitute? What is the Lost Word, and why can it not be pronounced save by the High Priest and only on Holy Days? These are questions the answers to which involve explanations concerning the whole purpose of life which is not the object of these pages. We have, however, seen and understood, at least intellectually, the purpose of cosmic manifestation.

We have now to consider THAT for

\* This is according to the meaning of its letters.

which Adonai is a substitute, and why the word Adonai is said even to-day by the Jew when he reads the word Jehovah.

The Absolute All—God in the highest sense, All that is, was, and shall be, the All Inclusive One in which the many appear, has already been described in the introductory chapter. Now this Absolute All is the One Life which is in all and through all, in which we live and move and have our being. It is, in Hindu phraseology, the Atma, the SELF of the Universe. It is that which persists even when all manifested appearances cease to exist. It cannot be defined, for it is the Absolute, the Indefinable, partless, and in the highest sense attributeless. It is the Whole and cannot, therefore, be fully comprehended by aught but the Whole. As, however, each one of us is but a part, no one, however high his attainments, can ever hope to realise the Absolute, *i.e.*, no one can pronounce the *Sacred Reality*, the Name of the Absolute, no one can realise the Absolute All, the Hidden God, the Father whom no man hath seen at any time.

In a word then, Jehovah represents the Absolute All in its aspects of Spirit and Matter, for Yod represents the positive, the Actor or Spirit, the Purusha of the Hindu whilst Hovah is the receptive formative

Mother of all beings, Mother of all Worlds and Universes. Eve in Hebrew is written HVH, and Jehovah is written YHVH. It is easily seen then that Eve (HVH) is part of God, part of Jehovah, part of the Absolute, and therefore as the Mother of all things, is the formative side of nature or Substance—Prakriti. This Absolute may well be symbolised by the Point in the Circle, for the circle, though limited, yet represents the boundless illimitable Ocean of Space filled with matter, which matter before it is visible to our eyes is root-substance, the cause, or noumenon, of the appearance, or phenomenon, called matter. Therefore we say that the Point in the Circle is a symbol of Jehovah, of Yod in HoVaH, the Power of becoming within the Illimitable All. This, then, is what we term the SELF, the One which *persists* within all *existing* forms. Even the very form itself is but a densification of the life. In truth, to the opened eye of the Seer, in the depths of meditation, Spirit and Matter are so finely graded, the one blending into the other, that it is difficult to understand the difference between them. He who can understand that Spirit and Matter are One, and that only for purposes of manifestation do they appear as a duality, he who can understand, and what is more, *realise* this

through the brain can the Self be truly realised, not with discussion and argument and mental tortuous paths can true knowledge be attained. The path to knowledge, to the Self, is the path of silence, of inner communion, which each must tread *alone*. The Name must be pronounced in the silence, realised rather than spoken.

There is a summit glimpsed in moments of peace and calm, a summit which may be reached even whilst in the body of tribulation, where clouds do not gather nor storms descend. Here on this exalted pinnacle, above the clouds of illusion do all things harmoniously blend and attain at-one-ment, through the saving grace of the mystic Christos. Here it is that those, who, when using the lower brain consciousness, so continually differ in unimportant details, meet each other stripped of the veils of illusion, which grow deeper and deeper, stronger and more strong with every descending step upon the Mount. Descending the Mount and leaving the glorious heights, carrying the Law upon the tables of stone, seeing the blind fanaticism and ignorance of the lower planes, the disciple is tempted to break them and indeed, often does so, thus losing all memory of the glorious spiritual knowledge gained in the company of the Great Ones at the Apex of the Mount.

But He who has once pronounced the Name is patient and serene.

Yet, who shall tell of these holy things? Who shall speak of them? The truths learned in the Mount cannot be spoken of in ordinary language, cannot be revealed by word of mouth, but must be whispered by the voice of the soul, heart to heart, ear to ear, and breast to breast, except in "Open Lodge," *i.e.* in the Silence where speech of man is not, though all is known and loudly proclaimed in its pristine beauty, in all its grandeur. Here then will be found the Word which was lost, here will be recovered the knowledge of the past which the world with its blatant cries and strident notes and almost inextricable confusion bids fair to shut out for ever from our ken. Alas and alas! we stand upon the brink of a precipice, looking for the helping hand, with unseeing eyes, wondering and wondering why no help comes to us, for the windows of the soul are blinded by the veils of illusion which wrap us around in miasmic embrace.

It is the mystic who shall save us now, for the language of the brain is useless amid the discord, and the attempt to convey holy mysteries in this way fails to reveal the innermost knowledge of the Heart. The true Mystic serves a great purpose in

the world by putting into his own language of symbols the Truth as known to all mystics in the depths of the Silence or upon that hill where no voice of man or crowing cock is heard, where only the NAME is supreme. The Mystic knows no differences, sees no division and, being in touch with the Self, knowing the SELF by the Self, is able to grasp the Purpose of Life and help his fellowmen to a realisation of it by that inner communion which has been of such great service to him. He senses the Purpose which is no Purpose, for he is in touch with the SELF, than which there is naught else in the Boundless All, which being known all things are known, which being named all things are named, for in very truth the SELF is the All.

The Word which was lost and which must ever be sought by the Mason who would be free (for all are not free who are Freemasons) is the Word which is whispered into the ear of the disciple by the Master of the Great White Lodge. Only by the Master may it be communicated and even though the disciple be absent when the Master communicate it to his other disciples, yet must he obtain it from the Master and never at secondhand.

But whilst man seeks ever in the mysteries only the outer meaning, perfecting

himself in ritual, and being able to reel off pages of words by heart, whilst he thinks *only* of his perfect actions and of words without realising their inner meaning, always will a substituted word be given him. It is to such, even though they are not called Cowans, that the true Word has been lost and will indeed remain lost whilst they study only outward shows.

But for the true disciple absolutely vowed to service in its highest sense, who has truly and utterly renounced, the Word will be pronounced at low breath in "Open Lodge" by the Master.

Then will the truths be realised, for this Word is no word but a Musical Note, the Master's own Note to which the disciple must be able to respond *even before it is heard by him*. Strange is this dictum but true nevertheless for he cannot respond until the degree has been reached which gives him the power to pronounce the Word in reply to the Master. It is a mystery truly and must remain such for those who are still blind to innate truth and reason.

When the time of consummation arrives then the Blessed One sounds out his Note or passes on to His disciple the Word. Then comes the time of stress and difficulty for the last lessons are to be learned which

help the disciple through the Gate, past the Veils and into the Holy of Holies.

As the sound of the Master's note vibrates around and through the disciple, so all the remaining vortices are stirred and all that is in him of the old Adam comes to the surface to be burnt up by the Fire from the Master's Rod. Woe betide him, then, if he does not give himself up absolutely to the beneficent Fires which purge and burn but none the less purify and heal when the old Adam dies and peace comes o'er the earthly man. Woe betide the disciple if now he fight, for he fights a power which his Inner Man has invoked, and which cannot be repulsed.

As the Sound vibrates and he hears the Lost Word, he answers to it and sounds it aloud, vibrating as well as he can to that vibration which he feels around and within him, as the Master now directs his steps along the perilous path. For this, indeed, as well as it can be expressed, is the secret of the Lost Word. It is all a matter of vibration. He who has ears to hear let him hear, he who has attained the power of vibrating in answer to the dynamic force of nature, let him thus answer to it and reach the heights whereon the Great One stands, and know the SELF, the ALL, by its reflection within himself. He is, indeed,

himself the Lost Word, for he is a part of the ALL.

The pronouncing of the Sacred Word or Holy Name is a blind. He who is sufficiently developed to vibrate at a certain rate needs no "substituted word." By his *vibration*, by his way of living, he sounds out the Word of Power which shows the position he has attained, and in answer the doors of the Hall of Wisdom open wide and he enters in.

When, therefore, the disciple attains he has risen beyond the necessity for that ceremonial which is vain. Then he begins to awaken and realises that *all* these words are substitutes, and that there is something beyond them all. Thus he has attained to a *real* 33rd degree which carries genuine authority not given by man, but by God.

When in this way the *true* meaning of the Lost Word comes to be known, it is realised as no mere physical phenomenon but a reality of the super-consciousness, and the Psalm of the Disciple is then sung as he realises THAT which he has discovered.

The man with eyes half-opened  
Looks at the one who has attained,  
And fears instead of loving him;  
For, alas, he only knows as much of his  
brother

As he can see through his own tear-dimmed  
spectacles;  
And knowing how prone he himself is  
To condemn those who see no light,  
Who revel in a maze of passion and desire,  
He thinks that his brother will in turn  
judge him.  
And so he turns away his gaze,  
Hopelessly slinking back into the jungle of  
his past.  
Knowing of the imperfections within  
himself,  
He ever thinks of them as evil,  
As something from which he must flee;  
For not yet has he learned the lesson of the  
Alchemists,  
And knows not that evil is but relative,  
For all is good and part of THAT.  
Evil, indeed, is no part of the SELF,  
But only a shadow thrown upon the screen  
surrounding him.  
Good and evil are one, and only the unwise  
discrimination  
Divides them and causes the illusion of  
pain and sorrow.  
The neophyte fears the gross matter which  
everywhere surrounds him  
And impinges upon his orbit.  
He seeks peace and rest, and cannot face  
The trials which he has demanded,

Cannot attend the strict examination to  
which he has been called.  
He fights and is angry when the darkness  
surrounds him ;  
But the more he rebels against these trials,  
The greater his suffering becomes,  
And with every sigh there appears a rent  
in his vestures,  
And he heaps ashes upon his head.  
This is the sign of grief and distress,  
The symbol of mourning ;  
Ashes to ashes and dust to dust ;  
The man is dying,  
The God is being born.

Now come the New-birth throes  
And the pain of labour  
As the man struggles that the Christ-child  
shall have freedom  
To live and move and have his being  
And walk amongst the sons of earth.  
And as he listens to the Voice that is  
Soundless,  
He learns the great lesson—  
Learns to let go his hold,  
Learns the wisdom of inaction.  
And so he acts even though doing naught,  
Doing the will of his Inner Lord,  
Obeying his behests.

Now the disciple bursts forth into Song

As he senses the Oneness of which, in olden  
days, he heard ;  
For now he *knows*, and realisation has come  
to him  
Out of that dark night of Experience  
Which is like unto a lane without a turning,  
Save for him whose eyes are opened and  
whose mind is alert.  
Many wander down this road and see no  
end,  
For they seek the Infinite in the finite,  
The Whole in the part.  
Oh ! there is joy in heaven, indeed,  
When the sinner who in ages past repented  
Returns to the straight and narrow way  
Which leads him unto Life Eternal.  
No more into the depths shall he descend  
To be bound in the chains of Illusion ;  
No more shall he suffer, or be enmeshed  
In the great Earth-Spider's web.  
But he shall descend into the pit of  
manifestation,  
Shall have all things yet be attached to  
none,  
And there shall he instruct his brethren and  
become a ruler over Egypt,  
Giving them Corn and Wine in the time of  
spiritual famine.  
When the eyes of the Spirit are darkened,  
Yea, he shall be as an oasis in the desert,  
As a symbol in the wilderness,

Pointing the way unto the Height  
Whereon the Great Initiator stands.

This is the Psalm of the Disciple;  
Listen and learn, all ye who would attain.

“ I come not to destroy but to fulfil,  
I come not to destroy, but to make alive,  
Not to cast out but to transmute,  
Not to reject but to purify.  
All things I hold but nothing may hold  
me.

Everything that comes to me—good or  
bad—

That I take and purify :  
Changing all base metal into gold,  
Burning up all hatred through my love.  
All that is evil may enter into me,  
But it must be returned to the world  
transmuted :

The water must be changed into wine.  
For this is the secret of life—  
To uplift and spiritualise matter  
And nevermore to add a burden to  
earth.”

